

The Place of African Renaissance in South African Education

by

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Abstract

The motivating factor in this research is on how African cultures can be restored through education. The research is intended to explore how the education system can direct African education when faced with challenges that the African Renaissance would usher in. There is need to grapple with the problem of how the process of educational transformation as embodied in the current Philosophy of Education can transmit African values, cultures, norms and beliefs.

The relevant literature reviewed the African Renaissance idea and its conceptualization. It debated two perspectives surrounding it; philosophies underlying the African Renaissance; Afrocentricity and the notion of this ideal; the dichotomy between African Renaissance call and the present education system. African Renaissance and education were studied with particular reference to African centered psychology, African philosophy and African centered curriculum.

The qualitative ideographic research method was used in this research. Data was collected through interviews. Conversational analysis drew full transcript and recorded conversations that were carried out. Qualitative research was relevant in that the phenomenon under study was "seen through the eyes" of African people, thereby rejecting the deleterious formulations of theories and concepts in advance. Through qualitative research, the perceptions, the feelings and the attitude of African people about the place of African Renaissance in the South African education were critically analyzed.

The findings of the study significantly revealed that there is a place for African Renaissance in the South African education. The study further found that: African Renaissance could revive self-esteem among Africans and renew African consciousness; African Renaissance was an ideal worth storming for; important education considerations should not ostracize African cultural backgrounds; the incorporation of African Renaissance at school level demands broad-minded educators with a particular character.

The study furthermore revealed critical challenges facing the South African education system, the African traditional culture of Ubuntu hold much promise and should receive significant consideration in education for the realization of African Renaissance; there is an essential need for reconstruction of African consciousness among African learners; African educators are not better positioned to facilitate African Renaissance; and there is dire need for the reawakening of African languages.

The most significant aspects of the recommendations address the incorporation of African Renaissance in the South African education. Both the indigenous African education and Outcomes Based Education (OBE) Curriculum frameworks are recommended in good stead for incorporation. The implementation thereof demands unbiasedness and apolitical objectives. There is demand for making the present curriculum relevant to the needs of the African people in South Africa. African education needs to be globally competitive and emancipatory without losing the notion of African identity.

Introduction

The study is intended to discover that the African Renaissance has in store for the South African education system. The fundamental purpose of the study is to describe the place of African Renaissance in the South African education system. A qualitative method is used in the study. The significance thereof is captured well in the following quotation:

"By taking problems of education to a philosophical plane, the teacher sees these problems in ampler perspective. By thinking philosophically he applies his mind vigorously and clearly to issues of importance. As a result of philosophy he becomes a more thoughtful person and in all probability, a more stimulating teacher."

(Kneller, ed. 1971:313)

In view of this fact, therefore, the philosophy of education would enable one not to grapple with African Renaissance at face value. Brubacher (1962:314) contests that the pragmatist theory does not accept the external objective world, but does aim to manipulate this world to see what consequences will be, and that these consequences become truth. One could, therefore, through this philosophical perspective rationally draw a broader picture depicting the place of African Renaissance in education system worthy of reporting about. Moreover, Bovyer (1970:13) and Brubacher (ibid) concur in that philosophy is concerned with all aspects of human experiences. Philosophy, in actual fact, is interested in the real aspects and ideal possibilities of concepts, and their worth and their meaning. Therefore, African Renaissance education is no exception to such philosophic scrutiny.

Primarily, my aim is to describe African Renaissance implications for South African education as worth of consideration in policy formulation and for the educational practice in general. Especially, and most importantly, this study is intended to provide an in-depth resource for South African education system, in handling and dealing with the paradigm shift ushered in by the African Renaissance.

Motivation for the Study

The subject for this research namely, a study African Renaissance in the South African context is highly motivating and complex. Complex questions like the following arose: How can African Renaissance be handled in diversity? Does African Renaissance mean going back to our past traditions and resume traditional teaching methods? What values, cultures, norms, beliefs, could be preserved and how? Does it suggest recognition and adherence to the principle of self-determination? Was renaissance another mass movement or another struggle?

The nostalgic feeling of something lost in the Africans and in African education became the core motivation to pursue the study of African Renaissance, and this, this melancholic feeling results from the knowledge and experience I have about the nature of education provided to African learners in South Africa. Seemingly, something was being eroded in Africans. African children and adults were faced with multiculturalism. On the other hand, human rights values, non-racist and non-sexist imperatives. Kerzebo (1989), Maloka (2000) states that something has broken down in Africa, and Kerzebo (ibid) argues that Africa can learn to become whole again. Inadvertently, acculturation resulting in inferiority and low self-esteem, lost identity among African learners were indirectly propagated. It was presumed African Renaissance offered some hope. This was hence very motivating to pursue such an in-depth study.

However, what is crucial, as Van Niekerk (1999:5) contends, was the way in which we re-invent ourselves, not by pointing out what the case was in the past, but by both critically integrating the advantages of our tradition and avoiding the derailments and defamations of our distant and recent past While grappling with reinventing ourselves in congruence with African Renaissance one desires critically justifiable, perceptive and generally valued knowledge about the education phenomenon which manifests itself as an educational event in pedagogic situations.

As the researcher, I am alias motivated by Asante's (1998:104) exposition of Afrocentric education whereby through the African eyes, there would be a scramble to recreate the past African culture and to go back to some part of history and recreate and reconstruct African values. Categorically, according to Asante (1998:104) reconstruction and recreation entailed separating European influence from African roots. Of central importance was showing how the very thought processes of Africans were dominated by European culture. Conclusively, the current South African education requires this Afrocentric description and ethos.

It is, therefore, vital that through education, each society ensured the perpetuation and the renewal of its way of life. One agrees with Luthuli's (1982:3) contention that education was always in the front line in the development of nations for it was only through education, as manifested by its agencies which include the family, peers, the school, the church, the state, the mass media, Internet and many more, that man could perpetuate himself and secure stability for his descendants. It is motivating to uncover how education in its major role in the life of the contemporary African, especially South African communities can achieve its aim faced with African Renaissance.

I was curious that African Renaissance came at a time when societies were dramatically changing. Amidst the changes as Bovyer (1970:362) stipulated instructional revolution was taking different forms, technological advancement, data processing, programming techniques; information technology. Therefore, one quite agrees with Bovyer (1970) in that we find ourselves in dire need of philosophical direction.

Consciously therefore, according to Maloka (2000:4), was the view that Africans should have courage to consider discarding some of the ineffective and culturally irrelevant institutions and structures that had been promiscuously copied from the West African people, therefore, as Dixon and Pretorius in Maloka (2000) put it, were vigorously challenged to research and design their own education and op borrowing educational designs mis-fitting their socio-cultural milieu.

In view of this fact one is of the conviction that the results of this research would be needed essentially for educational consideration for African history, culture, norms, customs, language, religion, and their preservation for future generations. In conclusion, I was not aware of any similar study about the place of African Renaissance in the South African education.

Assumptions

This investigation is based on the following assumptions: (1) there are educational considerations that the South African education system should embark on to successfully embrace and implement African Renaissance, (2) there are good and important elements of African Renaissance for the South African education system, (3) there is a link between African Renaissance and African culture, (4) there are educational problems that the education system can encounter in African Renaissance implementation, (5) there are solutions to be considered in the education and their implementation, (6) African Renaissance accommodates the concept of education and culture, (7) African Renaissance can ensure the revival the culture of teaching or learning in services, (8) there is need to reconstruct African consciousness in African learners, (9) African educators are better positioned to facilitate African Renaissance in schools, and (10) there is need for the reawakening of African languages.

Limitations

The study investigates the following limitations in: (1) lack of knowledge or ignorance from respondents about African Renaissance, (2) limited literature on African Renaissance, (3) few understood African Renaissance concepts and intentions, (4) and respondents would give inadequate response because of having no idea of what African Renaissance was all about or not knowing how to relate it to education. Second a spatial delimitation existed in that KwaZulu-Natal province was targeted in the Empangeni region (an area convenient to the researcher), and a qualitative delimitation was present in that the targeted respondents were principals of schools, and experienced people in the field of education. Hence, they formed the bracket of line management, responsible for implementation of education policies, legislation and practices and were interviewed in order to discover what needs reviving and what the appropriate place is for African Renaissance in the South African education.

The Statement of the Problem

Background

In introducing the African Renaissance, Thabo Mbeki continues a long history of Africa's struggles for its identity, its search for a sustainable guide to stability, prosperity and peace. At the heart of the African Renaissance beats the pulse of Ubuntu. There have been many attempts at effecting Ubuntu, and concomitantly the Renaissance, in Africa. Kwame Nkrumah of Ghana attempted the development of *consciencism*, Kenneth Kaunda of Zambia advocated what he called humanism, Mobuto Sese Seka of Zaire called his vision of *authenticité*, Daniel arap Moi of Kenya formulated the concept of *nyayo*, and Mwalimu Julius Nyerere of Tanzania brought forward *ujamaa* (Ntuli:2003).

Consequently, all these attempts failed for several reasons but principally because they were reduced to some sort of elitism. To affect a clear and meaningful African Renaissance project we must first lay a proper analytical basis for it.

What is African Renaissance? In response to this question it is agreeable to say "... it is the rebirth of the African continent after centuries of subjugation. It is about the redress of knowledge, of correcting negative images inculcated into its people; a people made to believe by systematic Eurocentric education that they had no history (Hegel), or at best they were noble savages (Rousseau)." (Ntuli 2003).

"The widespread interest and intense private and public discussion generated by the ideal of a so called 'African Renaissance', seems to justify the wisdom of the well-known claim that nothing is as powerful as an idea whose time has come" (Van Niekerk 1991:1).

Van Niekerk (1999:1) writes the above words emphasizing the right time at which African Renaissance has come. It is an ideal we have to battle with its problems for our education system. The education system has to be value-laden thereby promoting the values of its communities. Van Niekerk (1999:3) quotes Ramogale (1998) as saying the building of sound value systems is the 'sine qua non' for the African Renaissance. Ramogale (1998) further asserts that Africa can indeed draw on the host of other historical achievements of modernity which hold the potential of humanizing African life world. According to him, renaissance is not, never was and cannot be a mass movement. Thus, South African education stands a better chance, therefore, of playing a major role in building of sound value systems. The values that once kept people together in a cohesive manner were undermined and seeds of instability were sown and the "ex-colonial" powers were quick to exploit these divisions (Smith, 2000). One contends, therefore, to reincorporate Africa's past in the present education system. Essentially, it is imperative to discover how the education system would meet the challenges and demands of African Renaissance coupled with a revived Africanness as the South African education system is faced with diversity among its communities.

Dekker and Yan Schalkwyk (1990:6) state, that traditions, customs, practices and norms had developed in a community over a long period. These could not be ignored when new structures are created by African Renaissance. For example, history was a force that had an impact on both the present and the future. This was also the case in education. The socio-cultural situation of a country like South Africa gives rise to particular educational needs. Actually, this situation also placed specific demands on the provision of education. In the past, Africans in South Africa were exposed to assimilation (an attempt to enervate the culture of minority group); amalgamation (an attempt to create a new cultural unity for all); and structural pluralism or separatism (an attempt to isolate sub-communities from each other). The ontic fact is, such attempts led to bitter conflict, fierce struggles, unfair discrimination; dehumanization and estrangement.

Actually, these apartheid policies detrimentally impacted on African education. A case in point, therefore, and as Dekker and Yan Schalkwyk (1990:8) asseverated, the policies failed to utilize a model based on cultural pluralism. Therefore shared interests and possibilities were not protected and expanded with equal persistency, in order to promote: the unity, mutual enrichment, reciprocal insight and respect and harmonious inexistence of different cultural groups within a single South African region.

According to Ntuli (2003) in Tanzania after independence there was a strong concern to counteract the colonialist assumptions and practices of the dominant, formal means of education. Nyerere as quoted saw education as enslaving and oriented to "western" interests and norms. It would be argued that African Renaissance faces this challenge at the present moment in South African education in particular. Similarly as Ntuli (2003) quotes Kassim (1995:25) who espoused resemblances obtaining in the South African education in that: the education system divorces its participants from the society for which they are supposed to be trained; and the system breeds the notion that education is synonymous with formal schooling and people are judged and employed on the basis of their ability to pass examinations and acquire paper qualification.

In all probability this is a challenge for African Renaissance in the education system. It would appear, therefore, that the renewal strategy as espoused by Samoff (1990) in Ntuli (2003) was downplayed by policies that were never fully implemented. The education reform in the South African setting had also to operate against a background of severe resource shortage. It is also faced with a world of orientation to more individualistic and capitalist understanding of the relations of education to production. Therefore decolonization remains the fierce challenge for African Renaissance.

The South African education system was faced with a problem of presenting education that is directing. The challenge faced by African Renaissance education is to direct the nations of South Africa. One was grappling with the view that national education can direct development and transformation, because ideally and in reality as Campbell et al. (1969:125) stated, public education is a desirable and prudential humanitarian service and an investment essential to long term strength of a nation faced with the colonial legacy of underdevelopment (Smith 2000). However, the problem under discussion, the African Renaissance would not emerge, as Van Niekerk (1999:4) sounded a stern warning, from pointless activities such as throwing money at people and causes that achieve no more than perpetuating incompetence, idleness and entitlements. Accordingly Africans have to identify centres of excellence; win and reward the loyalty and commitment of the achievers, establish a growing range of role models in all sectors of society, and work from there. How could the African Renaissance education system identify, reward, establish effective centres, remained to be seen through other researches in this field. What were the aims of education that determined the selection, the appropriateness, and the sequence of human activities (curricula)? Lastly, it remained to be seen how the highest abstraction to consider the aim of education of its African people would be successful.

According to Ntuli (2003) with regard to development be it political, economic or in education, South Africa was challenged to uphold African Renaissance as it happened in Kenya after independence, slogans coined like "Harambee" positively directed the national development at the moment that strategy has not been adopted in education. Only if people can, as Ntuli (2003) says in Kenya people fully identified with Harambee (a call for self-sufficiency).

Harambee became their way of life in Kenya. It remains to be seen if people can identify with African Renaissance for it to become a way of life. It will serve as a movement to spur Africans to participate fully in education in particular. On the other hand, one is of the view that African Renaissance faces the challenge of focusing on encouraging people to resuscitate the African way of life like to live and work in a co-operative basis in or organized villages or "ujamaa (familyhood) thereby extending traditional values and responsibilities around kinship (Ntuli 2003).

More pressing would be the situation as obtained during Nyerere's era, where Ntuli (2003) avers that African Renaissance was challenged with presenting 'Education for Self-Reliance.' The concept as coined by President Nyerere which meant education had to work for the common good, foster co-operation and promote equality'. At the time for a democratic South Africa, the African Renaissance call for us to take up this challenge. Just like in Tanzania African Renaissance education according to Ntuli (2003) had to address the realities of life, in that: (1) it should be oriented to rural life, (2) teachers and students should engage together in productive activities and students should participate in the planning and decision making process of organizing these activities, and (3) the productive work should become an integral part of the school curriculum.

The challenge for education is to provide meaningful learning experience through the integration of African indigenous culture and western education and to produce students who are self-confident, co-operative and have critical and inquiring minds. Therefore African Renaissance is faced with a challenge of providing a relevant transformative education that would direct African community development.

The implementers and educators who would implement African Renaissance face a vast task of directing education. In what way and with what skills would they direct education? One therefore, envisages that there would be need for producing educators and educationists relevant to the kind of education African Renaissance ushers in. The new leaders were products of a western type of education and some were even educated abroad (Ntuli 2003). Actually the struggle to reclaim African intellectuals had to be placed high on the agenda for the African Renaissance. In essence the human resource for education situation should fully comprehend the whole renaissance phenomenon. Home (1960:52-3) averred that educators ought to be able to tell when they were directing growth in the right way. The question had to be answered how the human resource would be appropriately and relevantly developed to cope and advance revival of Africanness.

I was convinced that African people could not deny their past. Any formula for government to bring about African Renaissance could not work without consideration of the past. As has been mentioned above, African Renaissance has historical precedents and achievements on which to draw (Van Niekerk, 1999:5). Denying the past is national suicide. Mann in Scribner (1977) categorically warned that it is either we change as a country or we perish.

Humanists reconstructed the past in order to better understand themselves and their own time (Britannica, vol. 18, 26-9). With reference to African education, Luthuli (1981:15) contended that it was necessary: First, to examine the phenomenon of change with reference to the aim of education. Secondly, to work towards a more clearly established and articulated philosophy of education for African people. According to him education was a live necessity for Africans. One identified with this idea. Moreover, African people like other humans were entirely dependent upon their education endeavor. The question still stands and as Luthuli (ibid) warned, that any education system which did not satisfy the needs and aspirations of the people, at a particular time, in accordance with their cultural situation, becomes useless. How the South African education system could help Africans look in themselves as Africans in the right African eye. What makes them distinct as Africans, to value what they are, to value their uniqueness, to value their own African philosophy, to look into their education in the African eye, in the right mind, without prejudice, or any Eurocentric influence?

It was of great concern, in the midst of changing society for an African child to value what he is honour and acknowledge their African culture, norms and religion. Moreover one looked forward at how the transforming education system embodied in the current Philosophy of Education could transmit these African values, increase the level of sense of duty, enhance patriotism, enhance nationalism and the obligation to national duty.

Therefore, this study aims to describe the place African Renaissance could occupy in the South African education. In this light, the study sought to discover what African Renaissance hold in store for African education. Of great importance, was a provision of a resource for the national education in order to better deal with African education whilst upholding the principle of delivering a unified system of education for the vastly diverse South African society.

The Formulation of the Problem

The grand tour question was "what is the place for African Renaissance in the South African education?" Hence, the description of the place of African Renaissance sought to help understand what relevant considerations can be generally made in policy formulation curriculum design and education practice in general in regard to African education.

The sub-questions to help discover the place of African Renaissance were: (1) what should South African education system consider important, in order to succeed under African Renaissance period, (2) what challenges are faced by the education system for African Renaissance to be realised, (3) what could be the solutions to such challenges, and (4) are African educators in a better position to help facilitate African Renaissance in African schools?

Methodology

Herein I employed a qualitative research method. Fundamentally, the approach sought to describe and analyze the location of African Renaissance from the point of view of the African people. Purposeful sampling was used, homogenous and information-rich interviewees were selected. The primary sources used were literature, and people. Relevant literature was studied with the emphasis on Renaissance and African Renaissance reviewed from three categories, namely: literature (use of library, journals, magazines and newspapers); documents (policy documents, educational regulations, educational laws, South African laws); instructional material (books, media). Hence, the study of literature provided the research with background knowledge so as to describe necessary considerations; identify the problems; resemblances expected to describe the significant place of African Renaissance in the South African education system.

Gay (1992:36) states that the major purpose for reviewing to determine what had already been discovered, recorded and what is relevant especially for this study of African Renaissance and Education. The respondents were selected among school principals and experienced people in the field of education. The instruments, which Orlich (1978:3) defines as efficient means by which to gather data. I was the core instrument together with interviewees. The interview schedule (semi-structured interview) directed conversation between me and the respondents. Data was collected through the semi-structured interview, comprising of open ended items, which directed the conversation between me and each interviewee. Thus, theory and concept review was done in tandem with data collection as data from the interviews was tape recorded and data interpretation was ideographic in terms of particulars in each case (Isaac & Michael, 1995:220).

Significant of the Study

The study aims to apply the qualitative approach to education as Brubacher (1962:11) contended. The study sought to be practical in order to succeed in raising problems of value. According to Brubacher (ibid) there was a special province of philosophy and that "Philosophy must limit itself to general principles of practice. · Secondly, this study intended providing theory to explain the nature of good education for Africans in general. Lastly, I aimed at providing a better understanding of educational issues worthy of consideration in African Renaissance era.

It was significant therefore, to have reflections on philosophical perspectives. King (1962:282) suggested that philosophical evaluations can rescue researchers from making routine and precedent from purposeless dilettantism, from totalitarian subservience or from self-contradiction.

I believe in philosophy as an instrument of studying African Renaissance, would enable one to stand back and see what one was involved in, not just in terms of here and now, but by more universally acceptable criteria. One was intrigued by wanting to know the significance of African Renaissance. One had to think fundamentally, in order to probe the nature of African Centered Education with a view to purifying and freeing it from the possibility of philosophical influence by any particular education. In the final analysis the study should draw implications for the pedagogic situations where the educator and the educated and are situated. I term the situation as a delivery stage of education. The philosophic quest for truth, in this instance, - a focal point of this thesis- "The Place of African Renaissance" as Bowyer (1970:11) stated. The quest did not allow one to be passive or to accept blindly any event or experience like African Renaissance as it impacted on our education system.

Vos (1986:57-8) justified this significance. According to him the modern education began with renaissance. Renaissance laid the foundation of a new kind of education. Therefore it was of great importance to study Renaissance, African Renaissance and to uncover how it impacted on the South African education. The results that would be obtained would definitely add practical value in terms of managing implementation of African Renaissance through public education. Lastly, I believe the results of this research would be of great value not only to the education system, but also to other partners in education. By and large the study would hopefully become resource for further study in South Africa. Hence this would, hopefully, add another dimension to the present body of knowledge, and the findings and recommendations would thus assist in making necessary amendments, restructuring and consideration for improving the image and status of African education in South Africa.

The Theoretical Review of African Renaissance

Introduction

African Renaissance needs the education system to affirm it in its practices and policies. One considers the statement "I am an African by Mbeki (1997) as pivotal driving vision of African Renaissance. This statement summons up consciousness among Africans with the resolve to reinvent their being, their situatedness and also the resolve not to lose sight of who they are within the experiences they are surrounded with. Further on, Mbeki (2001) asserts that:

"We speak about the need for the African Renaissance in part so that we ourselves, and not another, determine who we are, what we stand for, what our vision and hope are; how we do things, what programs we adopt to make our lives worth living, who we relate to and how" (Mbeki, 2001).

Evidently, Africans have a duty in true African spirit to define themselves; define their curricula-theory and practice. Asante (2001) concurs with Mbeki (2001) in that Africans in defining themselves they should cross-examine themselves:

How do they see themselves and how have others seen them? What can they do to regain their own accountability and to move: beyond the intellectual and cultural plantation that constraints African economic, political and scientific development?

What allied educational theories and methods may be used to rescue those African ideas and ideals that are marginalised by Europe and thus in the African's mind as well (Asante, 2001)?

Relevantly, this demands that African people look into themselves for solutions to personal as well as national problems. Asante's questions above lend a sense of national maturity in Africans as people and cause them to create and determine their own destiny (Koka, 1995:15).

The African thought is crucial to this study. It is important in all our philosophical thinking about education for Africans in South Africa. Therefore, the centeredness of African thinking as Asante in Koka (1995) states, will help ascertain whether African Renaissance has a place or not in our education system.

I have to uncover whether education is at the centre stage of African Renaissance and hence making it very essential, or whether it is relevant and liberating to Africans. All stakeholders and in particular educationists, in pursuance of liberating education, need to ... grapple as a liberated people and community of scholars not only with the achievements, but also and in particular with the failures of our far and recent past, analysing their causes, probing their apparent recurrence, exposing their (inter-) relations and seeking the conditions for avoiding them in future. Only thus, that is, by a rigorous grappling with the past, not in order to wallow in it, but to transform ourselves and our situation, in the light of it, shall we as an intellectual community ultimately serve our people and hopefully facilitate the emergence of a renaissance (Yan Niekerk, 1999:5).

Thus, I will do a review of literature questions on the development of African Renaissance and how it would impact on education; examine the Afrocentric methodology and how it impacts on African Renaissance. And furthermore, focus on some educational theories and their relevance to Afrocentric education, and interrogate the dichotomy between African Renaissance and the present education system.

Some Background on African Renaissance Ideology

African Renaissance forms the primary variable in this study. This merits discussion so as to uncover its significance for our education as I look into the originality, debate on critique levelled against African Renaissance.

The concept of African Renaissance is not new. Dalamba (2000) buttresses up that President Kwame Nkrumah of Ghana propounded Africanism and preached the idea of a United States of Africa. Dalamba (ibid) further asserts that the former South Africa President Nelson Mandela was to set the initiative and implement it.

The chief exponent, former South Africa President Mbeki (2001) advocates that it is a critical matter that Africans have a duty to define themselves according, as mentioned in the introduction, because among other things, Africans have inherited a common legacy that destroyed communities almost to a part of extinction by virtual wiping out: culture, traditions and languages; second the past ideological programme forced people to renounce their culture; language; beliefs as well as identity. Ifijeh and Oni-Olusola (2001) point out that Mbeki is presently taking this African Renaissance Initiative beyond conceptualization to actualization. Hence, he is focused on pushing into practical reality, the concept of the African Renaissance.

According to Mbeki (2001) the African Renaissance Initiative (ARI) seeks to inform Africans that by freedom and independence, they must know it meant development, genuine empowerment, self-reliance or a qualitative better life for all.

First, Africans should not be overwhelmed and marginalized by the advances in information and communication technologies. The programme is aimed at ensuring that Africans master this technology and: increase their knowledge and skills; improve their productive capacity; increase their access to goods and services; and to be at the cutting edge of advances in human development.

Secondly, Mbeki (2001) avers that the challenge faced is to avoid being overwhelmed by the powerful cultural imperialism that seeks to penetrate African societies through films, television, the internet and other mass media. Precisely, as a response to this challenge there is need to cultivate African value systems through: the production and sharing of literature, films; the production of creative art; and the outcomes of sport that portray Africans correctly and differently from the dominant cultures conveyed by today's mass media (Mbeki, 2001).

Jospin (2001), the French Prime Minister concurs with the above discussion in that it is vital to preserve cultural diversity. Jospin remarked that South Africa should observe how the youth embrace the. Standards of international culture and thereby understand the long-term risk of dilution of its historical and cultural identity. He warns that African cultural heritage is threatened by a new form of colonization. Therefore, it is vital to preserve this heritage, enrich it, and pass it on to future generations.

Therefore, for this reason that the African continent, as Ifijeh and Oni-Olusola (2001) put it, must restore her pride, values and culture. She must harness her vast resources and skills towards the socio-economic growth of the continent. A major hurdle is the colonial mentality that has tied African countries to the apron string of Europe. Further on, Africans continue to look up to their colonial masters in virtually all spheres of life - culture, ideology, political systems, business and trade. It is alleged the fallout of this is a tendency to see as inferior anything that is African.

Ifijeh and Oni-Olusola (2001) promote this initiative in that African Renaissance initiative should have an African vision:

"The vision should see the aggressive promotion of pride in African cultures and values. In this era of globalization the establishment of the African essence is of utmost importance. Africa must carve a niche for itself. The benefit of Africa as a whole will be the re-engineering of a new and vibrant people who are proud of their heritage and capabilities" (All Africa, 2001:12).

Consequently, the approval of the concept of African Renaissance led to the establishment of the programme called 'A New Africa Initiative (2001); later called • The Millennium Partnership for African Recovery Program and presently known as The New Partnership for Africa's Development (NEPAD). The initiative is basically aimed at achieving sustainable development in the 21st century. According to the *African Renaissance Initiative Report of 2001*, the initiative is designed to serve as a vehicle for Africa's thinkers, researchers and development workers in all walks of life, across barriers of language, religion and geographical borders, who are motivated by the quest for Africa's survival, recovery and sustainable development. Secondly, it is reported that the rationale behind the initiative is that most governments are able to honour their development pledges as revenues fall far short of expenditure. Among other things education begins to deteriorate. It's for this particular reason that among various initiative programmes, it will undertake problem-solving research in the human resource development through basic secondary, tertiary education and skills development (be it technical or management) and continuous education (meant for those who drop-out of formal system). Thirdly, it is reported that the initiative wholly owned and run by Africans and is not a political movement. Lastly, its main objective was to marshal and deploy systematically, a critical mass of able and pragmatic people dedicated to the survival, recovery and the renaissance of Africa.

Five educational objectives of Africa's Initiative were identified. These are: (1) to work with donors and multilateral institutions; (2) to ensure that the International goal (IDG) of achieving universal primary education by 2015 is realised; (3) to work for improvements in curriculum development, quality improvements and access to information and communication technology (ICT); (4) to expand access to secondary education and improve its relevance to the world of work; and (5) to promote networks of specialized research and higher education institutions (African Renaissance Initiative Report, 2001:9-13).

The second and the third objectives are areas of great interest upon which this study is aimed at making findings and recommendations on the education for the African people in South Africa. It is evident, based on these objectives, that African Renaissance demands a place in our education. Admittedly, there is always place for renewal, rebirth, reinvigorating primary and secondary African education in as far as policy and curricula design are concerned.

One is of the conviction that it is only through quality, and liberating education, in the true sense of the word, that ARI can resolve the age-old problems as enumerated in the ARI Report of 2001; that of poverty and deprivation; technological backwardness; financial and economic dependency; macro-economic management for global economic competitiveness; enterprise development vis-a-vis constraints faced by local private sector enterprises, and the plight of youth, women and graving unemployment.

It is, therefore, beyond doubt, as Dalamba (2000) approves, that Mbeki's liberating consciousness has been reawakened and the African Renaissance provides a mantle" from which he and his government can seek to address and challenge critical issues such as racism, white privilege, biased political practices, poverty, unemployment, HIV/AIDS escalation, ethnic conflict, xenophobia, and socio-economic instability, as detrimental and impacting on the education for Africans.

Conceptualization of the African Renaissance

European Renaissance

It is very vital in this study to first look at the European Renaissance's origin, its relevant features to African Renaissance and to consider what significance this has for African Renaissance education.

Leon Battista Alberti (1404-72) in *Britannica* (1991:1021) expressed the ideal embodied the basic tenants of Renaissance Humanism, considered man the centre of the universe, limitless in his capacities for development and led to the notion that men should try to embrace all knowledge and develop their own capacities as fully as possible. The gifted men of the Renaissance, according to Alberti, sought to develop skills in all areas of knowledge, such as in physical development, in social accomplishment and in arts. Alberti (*ibid.*) expressed the notion that "a man can do all things if he will." Evidently, Leonardo da Vinci (1452-1519) in *Britannica* (1991:1021) brilliantly exemplified the ideal Renaissance man whose gifts were manifest in the field of arts, science, music, invention and writing.

Moreover, Green (1975:33) views renaissance as the movement that had precipitated a new moral attitude and virtually a new and more distinctively secularly view of life. According to Green (*ibid.*) renaissance encouraged the active rather than the contemplative existence. The impression is created that renaissance did create a new consciousness of human existence. Green (1975:29) avers that renaissance implies rebirth and renewals. Actually, this, therefore, suggests that renaissance meant much more - a new venture in living which helped to shape the modern world.

One assumes the origin of renaissance significantly limited the chief exponents of African Renaissance, for relocking and in renewal of Africanism and how Africans can help develop their capacities; moral attitude; skills of all knowledge.

Significant Features of Renaissance

The significant features of the European Renaissance among others were that it: (1) took human nature in all its various manifestations and achievements as its subject, (2) stressed the unity and compatibility of the truth found in the philosophical and theological schools and systems - a doctrine known as syncretism, (3) emphasized the dignity of man, (4) looked at the struggle of creation and the attempt to exert mastery over nature, (5) looked at the rebirth of a lost human spirit and wisdom - in striving to recover it Humanism assisted in the consolidation of a new spirit and intellectual outlook and in the development of a new body of knowledge, (6) was in art that the spirit of renaissance achieved its sharpest formulation.

Art came as a branch of knowledge, valuable in its own right and capable of providing people with images of God and creation as well as insights into man's position in the universe. The dignity of man found expression in the art (*Encyclopedia Britannica*, 1991:1020). And by implication these features are of significance for African Renaissance education capable of reviving dignity in Africans; restoring a lost human spirit and wisdom; reviving appreciation for art; and restoring love of human nature and love of the self.

The Aims of Renaissance Humanism

Renaissance was to help men to break free from mental structures imposed by religious orthodoxy; to inspire free inquiry; to inspire free criticism; and to inspire a new confidence in the possibilities of human thought and creation (*Encyclopedia Britannica*, 1991:1020).

One question remains about African Renaissance. Does it lead to such inspiration? One is of the conviction that there are commonalities between the European Renaissance and African Renaissance that warrant unpacking, in order to discover African Renaissance's significance and place in the education for Africans in South Africa.

Educational Significance of Renaissance

The history of renaissance reveals significant features for our education. Green (1975:54) attests to the fact that the modern world is largely the creation of the renaissance scholar and the shrewd capitalist. Vos (1986:57) corroborates with Green (1975), but went on to maintain that modern education which is broader and a more liberal education, began with the renaissance. Vos (1986) further asserts that renaissance significantly: (1) laid foundation for a new kind of education, namely secular education, a more secular orientation to a direct preparation for a happy life on earth. Many sided physical, intellectual and moral training.

Eventually it led to: (1) the development of the whole man; (2) changes in the curriculum; new methods were introduced; (3) new textbooks succeeded one another repeatedly; (4) oral discussion being replaced by written themes; (5) the idea of education as an organic growing process (dynamic); (6) reinvented education into a fairly gentle and humane discipline; (7) advocated for human rights in education, even a child of the people has a right to education Vos (1986:57-58). Lastly, Green (1975:54) maintains that renaissance helped create the philosophy of power-politics which governed the formation of nation states.

From the above discussion, widely accepted approaches are realized. Renaissance regarded humankind as the starting point of things, and in that regard originated a child-centered approach; individual approach and the holistic approaches that are being promoted by *Curriculum 2005* from the earliest form of education renewal.

Lessons Drawn from the European Renaissance

The lessons were drawn from the work of Van Niekerk (1999). Five lessons were explored from the European Renaissance which is referred to as the period of cultural revitalization and intellectual achievement, in relation to African Renaissance.

Van Niekerk (1999:3) argues that the European Renaissance took at least 150 years. Time is a challenge for African Renaissance. The problems are too severe to allow ourselves the luxury of that kind of time frame. However, Africa can indeed draw on the host of their historical achievement of modernity which hold the potential of humanizing this part of the world. The author cited examples of achievement as experienced in Africa in advanced agriculture techniques, medical services and information age.

However, Van Niekerk (1999:4) warns that the African Renaissance will not emerge from throwing money at people and causes that achieve no more than perpetuating incompetence, idleness and entitlements. According to him there is need to identify centres of excellence, win and reward the loyalty and commitment of the achievers, establish a growing range of role models in all sectors of society, and work from there.

The second lesson, drawn by Van Niekerk (1999:5), is that the African Renaissance too has historical precedents and achievements on which to draw. The success of the European Renaissance also depended on much more than the mere discovery of earlier achievements. One concurs with Van Niekerk in that what is more important is the way in which we reinvent ourselves, not by pointing out what the case was in the past, but by both critically integrating the advantage of African tradition and avoiding the derailments and defamation of African distant and recent past. According to him, it is imperative to discover hidden and often unknown aspects of our past - but then not only a very distant past, but also the more recent past

It is further asserted that the liberation of the future necessarily depends on a rediscovery of the past there is, therefore, a great possibility that the African Renaissance will succeed to the extent to which it enables South Africans to rediscover, reinterpret and reapply those parts of history with which they can truly identify.

The third lesson is that of humanistic thrust Van Niekerk (1999:6) asserts that what made the European Renaissance both formidable and successful in the sense of having lasting impact, was its humanistic thrust Van Niekerk (1999:6) sees little hope for the idea of an African Renaissance if the dignity of man is not ever and anew established in our midst as a fresh and invigorating belief." Significantly, the South African problems have risen from deformed human relations and the disrespect for the dignity and value of fellow human beings. Examples of gross inhumanity worthy of highlighting are those of endless massacres, wars, corruption, the obscene orgy of crime and disrespect for law. Van Niekerk (1999:7) furthermore contends that the discovery of the fundamental dignity of humankind should be accompanied by a close and intensive study of man and woman kind in sculpture, paintings, architecture, philosophy and literature. Genuinely, this in return help one understands and evaluates one's place in the world. From the third lesson African Renaissance need be characterised by this discovery of the fundamental dignity of the African people.

Van Niekerk (1999:8) espoused that the African Renaissance has very little chance of success, if it is propagated merely in the name of a deserved scientific and technological revolution of our continent -Africa. It is alleged that as much as we need scientific and technological competence we also need commutative competence which will enable Africans to communicate, to search for consensus about the value of people and their co-existence, about the kind of life that is worth living and the nature and content of the symbolic forms which best express those values.

The Humanities, not as alternatives, but as a humanizing and value-laden directive for the practice of science, technology and bureaucracy in order to: provide development of an aesthetic conscience; contribute to the maintenance of a religious consciousness as a counter-force to the profanisation and secularisation of the world, where science and technology invade all strata of our thinking, attitude and values; and to provide the premise of the restoration and renewed cultivation of a moral consciousness in the midst of the ethical disorientation and relativisation (Van Niekerk, 1999:8).

It is observed that the ideology espoused in South African education policy making, by implication, creates that natural science and technology were more important than any other field of study. Relatively to combat this, Van Niekerk (ibid.) maintains, this needs to be accompanied by rigorous and well-supported programs of study and research in the humanities at secondary schools as well as in institutions of higher learning. This is in order to compliment and amplify the amount of knowledge and skills with the values of humanity and morality. In essence this is a great lesson for African Renaissance in that Africans should fully engage, "pleno jure" in these programs in order to ensure that their values of humanity and morality are taken into cognisance.

The fifth and the last lesson are about the need for a free flow as well as conflict of ideas and discussions. Van Niekerk (1999:8) avers that South Africa's intellectual life is in danger of becoming a whirlpool of repetitious thinking, driven by ideological allegiance more than clear reasoning. It is beyond doubt that nothing is more dangerous to renaissance than a state consensus from which all differing viewpoints are ostracized with easy judgment such as counter-revolutionary, unpatriotic, and racist. Crucially and more importantly, mistakes of the past should not to be repeated. Van Niekerk (1999) further alleges that one of Africa's greatest challenges is to come to grips with the conflict, that is, to translate differences between people into a clash of ideas, rather than a clash of armed forces. This should take place amidst African situations marred by so much suspicion, bad faith and skepticism about people's true motives and agendas.

Clearly, the lessons drawn for South African education in particular, advocates a clear policy that is well-formulated, well-timed and relevant to the dictates of African Renaissance time. Moreover, lessons present the source for a variety of approaches for education; aimed at developing intellectual, physical and social skills; rebuilding the moral attitude that takes into consideration communication and humanities as important and relevant for well-developed scientific and technological attitude among Africans.

Debate on the African Renaissance

African Renaissance has been received by African educationists with different perceptions. The different viewpoints raised numerous, debatable, and crucial matters of great importance in particular for an African. The debate brought up for consideration. issues of: a unique opportunity for Africans to define themselves; the importance of culture and history; African language; arena of interaction; a weapon of reconciliation; sound value system; a need to address racism and superiority; a need to deal with Eurocentric curriculum; and to work on pluralism. Therefore, we can highlight critical issues that came up from the South African debate on the concept of African Renaissance. One is of the conviction that issues raised have direct impact on our education system. It is, therefore, of critical importance to briefly highlight these issues.

Mokgoba in Mutume (1998) acclaims the African Renaissance is a unique opportunity for us Africans, to define ourselves and our agenda according to our realities. It is about Africans being agents of their own destiny. Mokgoba, amidst the doubts and scorns, is adamant that simple logic dictates that only Africans can understand, declare, initiate, implement, commit themselves and lead an African Renaissance. Maloka (1998:10) concurs with Mokgoba in that the African Renaissance is a liberating ideology which calls for a paradigm shift and a conceptual redefinition of Africa as a continent and Africans as a people, how Africa and Africans see themselves and the world.

Maloka (1998) went on to say this calls for introspection among academics, as Africa's intellectual workers and the role played by institutions of high learning in the generating and dissemination of knowledge.

The importance of culture and history is debated. Maloka (1998:10) argues that intellectual and political dimensions of African Renaissance are meaningless without culture and history. These aspects allow historicization of the present situation of dependency and poverty. At the same time they affirm Africans' humanity as a people and their continent Incongruence to the above argument, Sauk (1999), in *AR Online Magazine*, contends that since history is what it is, and as Cebal is quoted - while one cannot break the chains of history, one can break social chains, Africans cannot simply evolve a higher form of consciousness now. Seku (ibid.) alleges that Africans need a transitional phase as they develop and grow out of the morass of filth of capitalism.

Reawakening needs African languages. Shai (1999:12) quotes Maphalala who said:

"The reawakening of the African mind can only happen when African intellectuals talk to the masses in their own home languages."

Shai (1999) contends that although the South African Constitution Act of 1996 Chapter 1, Section 6 (1) declares that all languages are officially equal, in reality this is not the case. It is argued that the languages of the majority of people are still marginalised. For example, institutions of higher learning offer African languages through the medium of English. This trend, arguably, undermines African aesthetic and cultural heritage which will never thrive unless African languages are freed from absolute manipulation and control. Mabelebele and Sibiya (2000:8) reiterates Shai's argument in that African languages are in danger of disappearing from academic curricula unless appropriate action is taken. It is, therefore, alleged that the clarion call of an African Renaissance, must be used as a platform to locate African languages within the ambit of the discourse of the development of Africa and South Africa in particular.

African Renaissance creates an arena of interaction. Boloka (1999) argues that the definition of African Renaissance cannot be bottled up in traditions and boundaries, but have to be understood as an interactive process as advocated by Mbeki in that people must be their own liberators. It is argued that this call is for African intellectuals to come out of their shadows and engage in serious issues in the society. According to Boloka (ibid) a suitable space based on inclusivity is required - both as a public sphere and as an arena of interaction for renewed visions and goals in order to reach a common consensus.

Joseph (1997) points out that the idea of African Renaissance brings out that weapon of reconciliation. He reasons out that reconciliation as the capacity for forgiveness and commitment has provided stories of hope and healing that future generations will labour long and hard to understand and explain. It is alleged that reconciliation forms the base for moral values, relationships, communication basic to educational institutions.

The building of sound value system is the sine qua non for the African Renaissance. Ramogale and Van Niekerk (1999:2) points out that the failure of African countries to create successful economic and potential stability is evidence that current value systems are flawed. Africa's economic failure has a lot to do with an insufficient work ethic, and as illustrated by industrial action and the political influences of trade unions. Van Niekerk (1999:1) is adamant that there is no hope for Africa as long as people believe that work is not all important and that success is not born from entitlements.

Racism need not be overlooked. Browne (1999), in AR Online Magazine, debates that we need not overlook dynamics of racism, in his discussion of the false theory of superiority and the institutionalizing of the false concept of racism. In addition to the Dalamba (2000) quotes Naidoo who states that in addressing issues of educational transformation, the reconstituted provincial education departments have done little as yet to prepare educators, school administrators and other stakeholders to tackle the complex dynamics involved in the racial integration of schools." Dalamba (2000) highlights that the government and educational institutions are not sufficiently confronting the root of the problem when: (1) racism is so deeply entrenched in the learning and teaching experience; (2) African academics say universities were spaces often culturally marginalized and oppressed Black people; (3) Black intellectuals were often subjected to isolated and hostile social environments, lack of support concerning resource and publishing initiative; and (4) when Black academics were regarded as "token" of Affirmative Action policies while real integration remained a distant illusion.

It is also evident that Africans in positions or in government do practice and promote racism and racist policies; by applying racist policies formulated by previous government to fellow Africans. Dalamba (2000) cites the following examples of promoted racism: In the appointment of educators, it is stressed that they apply for employment in their relevant communities; African languages are taught in English at university by Black lecturers; African languages are taught by white educators in the "so-called" white schools and/or multiracial schools. According to Dalamba (2000) the Eurocentric curriculum has yet to meet the needs of a diverse and growing multicultural and multilingual student body. It is alleged that transformation remain figment of one's imaginations many Africans continue to face marginalization at the mere mention of the word racism, transformation or concepts like the African Renaissance.

Arguably, issues of language; white privilege; unaffordable school fees; the inferiority of Bantu education; and inherent complexes it created; assimilationist attitudes and the much espoused lowering of academic standards are some of the issues that serve to fuel these often hostile learning environments.

The renaissance should subscribe to educational theories. Kneller (1971:231) contends that African Renaissance will have to subscribe to the principles of contemporary educational theories. Consequently, it has to address the question of accommodating Afrocentric education by the principles of contemporary educational theories.

Africa should provide her own solutions to her problems - "African solutions to Africa's problems". Egan (1999:20) in support of Mbeki's solution that Africa should solve its own problems, points out that the solutions can be arrived at by a combination of radical modernization particularly through high technology; liberal democracy; market economics and the reclamation of African heritage and culture. Similarly so, Afrocentric education need be sought to actually address Africa's educational problems.

African Renaissance has boundless possibilities. Dalamba (2000) argues that in education it can liberate learning through creativity and paradigm shifts which seek to affirm African knowledge systems through a curriculum that is committed to incorporating and celebrating African thinkers and African achievements. Hence, culture and education need to be addressed in ways that reaffirms African values. African identity and cultural practices need be addressed as they relate to the learning and teaching process in an African-based discourse.

Lastly, Mkabela in Sehume (1999) contends that the present and future orientation need to be evaluated by taking into serious consideration an educational strategy and methodology that incorporate an African sensitivity. Mkabela and Ntuli in Sehume (1999) concur in that Africans need to acknowledge where they come from in order to know where they are going. Eventually, this approach, that combines the positive in both western and indigenous knowledge forms, will allow for a space of articulation whereby western technology is synthesized with an African spirit to emerge with a uniquely South African educational alternative.

From the foregoing debate on African Renaissance one deduces the need for interaction in a democratic environment. In essence in such discourse issues of a pluralist education, sound value system; racism in education and moral values can be genuinely addressed as impacting on the African school environment. One further concludes that education need not only subscribe to contemporary educational theories but will have in practice to seriously consider the language, culture and history of the African people.

Perspectives Surrounding the African Renaissance

There is need, however, for some perspectives of African Renaissance to be vividly grappled with and understood for strategizing its implementation. A brief overview of such is done in order to identify relevant issues essential for consideration by practitioners and designers of African Renaissance Education Curriculum.

Educational Perspective

The political thinking about African Renaissance may be aligned with the type of education Paulo Freire articulated. From Freire's point of view the African Renaissance should strive for an emancipatory education. Van den Heever (1987:5) cites Freire who advocated the very basis of the dynamic development of a culture of liberation in education. In this culture lies the philosophy of the pedagogy of liberation. Two distinct stages of Freire's pedagogy of the oppressed are identified, namely: the oppressed unveil the world of oppression and commit themselves to its transformation; and after the reality of oppression has been transformed this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all men in the process of total liberation (Van den Heever, 1987:5).

Reiterating on an opportunity for interaction African Renaissance opens up, Van den Heever (ibid.) states that Freire believed that through the process of education a critical and liberating dialogue must be carried on with the oppressed. African Renaissance ought to consider Van den Heever's warning that in attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building. It is alleged this would lead them into the populist pitfall and transforms them into masses which can be manipulated. Authority, if it is to function, must be on the side of freedom and not against, and by implication, the dialogue means also that the students are no longer docile listeners but are now critical co-investigators in dialogue with the teacher. Therefore, it is crucial to adopt strategies of the pedagogy of liberation which are aimed: creating a deepened consciousness of a particular situation which leads men to apprehend that situation as a historical reality susceptible to transformation; "the movement of inquiry" must be directed towards humanization, and as "the pursuit of full humanity" cannot be carried out in isolation or individualism but only in fellowship and solidarity (Van den Heever, 1987:6).

Essentially, the above principles promote a humanizing education. One is of the conviction that deepened consciousness is crucial to humanization and humanity. It is beyond doubt that the pedagogy of liberation can adequately address present curricula needs in the education for African people.

Inevitably, a liberating education, can be achieved if there is political order. Mbeki (2001) avers that Africa needs a political order and systems of governance that, inter alia, would be: legitimate and enjoy the support and loyalty of the African masses; strong enough to defend and advance the sovereign interests of these masses; able to create conditions to end all resorts to measures that lead to civil and interstate wars; allowing for democracy and respect for human rights prevail, underwritten by the necessary constitutional, legislative, and institutional arrangements.

Consequently, the political order of a country is a necessity for a stable and conducive learning and teaching environment. One maintains in a conducive environment total liberation; free dialogue - free inquiry - pursuit of full humanity; authority is accepted; and all take place unobtrusively. A stable political environment is crucial for development of African Renaissance ideology, and wherein African Renaissance will be carried forward by metaphors, myths and slogans which presumably can be strategies for comprehensively conceptualizing the renaissance ideology.

Metaphors, Myths and Slogans

The African Renaissance education strategists need to make use of metaphors, myths and slogans in entrenching the idea of African Renaissance. These strategies of mobilization are considered vital to conceptualize this idea of renaissance. According to Heese and Badenhorst (1992:3) in order to make education, which is an extremely complex phenomenon manageable metaphors, myths and slogans as techniques, can be used. These techniques are said to simplify the development of a line of thought and to manipulate the thoughts and actions of others.

In a nutshell, myths, according to Heese and Badenhorst (1992:6) are admirable instruments for the propagation of ideology. It is a fashionable myth to offer as a panacea for South African education ills "the creation of one education ministry or an educational department. It is argued that the unitary structure is the ideal mechanism to produce symbolic unity through education; to create equal educational opportunity irrespective of race, sex or creed; to provide an education of high standard for all and to do so at a cost which is significantly cheaper."

In an area of educational excellence it is not true that "educational excellence is dependent on the existence of excellent institutions and in the final analysis, excellent teaching in the classrooms themselves. Excellent institutions flourish in all kinds of organizational structures ... they will bloom whenever men and women's ability are at the helm and are able to recruit teachers of distinction."

Heese and Badenhorst (1992:7) argue that a unitary structure will not ensure excellence. However, considerations should be based on fundamental scientific analyses of the factual situation rather than on the uncritical acceptance of the myth in all its ramifications.

The other myth according to Heese and Badenhorst (1992:7) is that "if we throw enough money at our problems - problems will disappear." It is affirmed that this is achieved by ensuring that equal amounts are expended on each child; that each classroom has a teacher; that each pupil has the books he or she requires and that all of a sudden all will become literate, numerate and creative. Heese and Badenhorst (1992) assert that experience suggests that educational outcomes are not guaranteed by raising expenditure. In actual fact, research has found ample evidence to show that two factors play a dominant role in influencing excellence of school education. They are, the quality of the principal, and the quality of the educators.

Undoubtedly, these two factors are decisive in that the quality of an education system depends primarily upon the quality of the educators in the classrooms.

The second category is called slogans. According to Heese and Badenhorst (1992:8) this category is clearly crafted to the emotional needs of those at whom they are aimed, to generate vast enthusiasm, almost to the extent of religious fervour. Slogans are usually myths which have been encapsulated in short, pithy sayings. Often these sayings have repetitive elements. Equally often, alliteration is used in their sound patterns. One must be able to chant them. They must generate heat the following slogans were cited in illustration of the foregoing discussion:

Two slogans used extensively in the struggle against apartheid education was "liberation before education!" and "pass one, pass am." Thus, African Renaissance via Thabo Mbeki provided this slogan for reawakening African consciousness and the good work out of Africa, and "child-centered" education as Rousseau was concerned about how children should learn, hence the slogan emanated from the purpose of education also advocated by Froebel in Gordon (1981:17).

Reference was made on the second slogan, about its coinage and effect on reawakening the African consciousness hence promoting accountability, responsibility and good work in Africans. Great enthusiasm in the use of slogans needs be encouraged in order to realize the ideal of African Renaissance.

The third category is called metaphors. Coetzee and Roux (1998:368) give an illustration of metaphors. Examples of metaphors cited are:

“*Rainbow Nation*” is used to characterize the newly constituted South African nation and South Africa is multiracial, multi-ethnic, multi-cultural, and pluralistic emerging from a previously separatist apartheid regime. Boloka (1999) states that this metaphor is used as the cornerstone and foundation upon which a unified nation could be built “Unity in diversity”, and according to Nlore in Coetzee and Roux (1998:369) the new Constitution of the rainbow nation seeks to achieve a balance between universalism and particularism, between liberal individualism (citizenship) and group or collective rights, between the politics of sameness and the politics of difference. This balance is symbolized by the metaphor of the rainbow. “Rainbowism” is essentially pluralistic, emphasizing ethnicity, cultural differences and diversity as defining experiences of all South African citizens. The founding principle of “rainbowism” is thus expressed in the notion of “unity in diversity” which in turn is predicated on the principle of non-racism and non-sexism.

“Sirunye-ism”. According to Coetzee and Roux (1998:369) the non-racism and non-sexism clause is thus grounded on universalistic principle of equality applicable to all citizens of a united and democratic South African nation. The principle holds that cultural and ethnic differences are absolutely irrelevant as grounds for a just, unitary, democratic and non-racial notion. It is asserted that within this universalistic paradigm the Constitution of South Africa of 1996 allows for cultural, religious, linguistic and ethnic differences and particularly in an implicit acceptance of the National Party's insistence on concepts such as “own affairs” anti “group rights” or “ways of life.” Justifiably, Article 31(1) states that culture, religious and linguistic communities have a right “to enjoy their culture, practice their language and use their language.” Sensitivity to linguistic differences is expressed. However, these group rights may not be exercised in a manner inconsistent with any provision of the Bill of Rights, Article 31(2).

In the right perspective the African Renaissance should take into cognizance that there are political and economic implications for education. In an endeavor to provide a well-planned emancipatory, child-centered education; humanizing African people; characterized by free dialogue and free inquiry it must not repeat mistakes of the past rightfully as, Luthuli (1981:15) cautioned that the phenomenon of changes should be examined with reference to the aim of education. It is, however, evident there is a dire need of resolve to mobilize thinking in African people to realize African Renaissance through education right in their lives.

Economic Perspective

The economic perspective borne out of African Renaissance initiative embraces the idea of Africa's sustainable economic development for her own people. Presumably, a sound economy in a country is a 'sine quo nor!' for sound provision for a quality education. Conversely, the sound education system is 'sine quonor!' for sound economy of a country. The present common understanding stands as Ezewu (1983:142) states that for education to be economically viable it has to produce capable hands and minds. Demaine (1983:103) supports Ezewu (1983) in that education is treated as an agency of supply of educated manpower. It is further argued that the internal organization of education is structured so as to be compatible with the "needs" of industry. However, in addition to this agreement, Bowles, Gintis and Meyer in Demaille (1983:112) assert that the education system legitimize economic inequality by providing an ostensibly open, objective and meritocratic mechanism for assigning individuals to unequal economic positions. It is alleged the more meritocratic the educational process appears, the better it serves legitimate inequality. In essence, therefore, African Renaissance education needs to put this legitimatization of supply and demand into correct perspective.

In correct perspective, an economically viable education is capable of developing the society in which it operates. Ezewu (1983) argues that it should be characterized by the following: (1) it should be available to the generality of the people; (2) education for economic development recognizes that equalization of educational opportunity is necessary; (3) it should show a great deal of concern for the development of all natural resources of the society in which it operates. If manpower is not trained to exploit the natural resources of the nation, the temptation will be to allow foreign investors to take charge of the economy, leaving the country persistently impoverished; (4) there should be a lively curriculum that should concern itself with the development of the individual as an effective role player and contributor to the economy, and (5) there should be a well- run and systematic programme for teacher training. All educational efforts may be fruitless unless a positive teacher-education programme is maintained. The engineers, agricultural specialists, and skilled workers are produced by a competent educator who is skilled in all these areas (Ezewu, 1983:142-3).

The economic perspective highlights that, for African Renaissance success in implementation, there is need for education for economic development which must be planned in relation to the societal economic, political and technological realities and potentials, otherwise the education becomes impaired. Moreover, Ezewu (1983:144) contends that education becomes dysfunctional if: it fails to produce the caliber of the workforce needed by the economy; it produces people that are not needed by the economy, that is, if the majority of those who leave school are unskilled and even if it overproduces skilled manpower for the economy. Rightfully so, Ezewu (ibid.) further points out that education characterized by thousands of school leavers, negates development. Consequently, it should be eradicated by a judicious planning of education by educational experts and implemented with their help, rather than by politicians who know nothing of the mechanics of education.

Afrocentricity and the African Renaissance Ideal

It is through an African perspective that the Africanness revision remains feasible. Crucially, a discussion about Afrocentricity is presented in this thesis in relation to African Renaissance ideal realization. Therefore, I define Afrocentricity's basic assumption, its theoretical constructs; what it is, its distinguishing characteristics, its perspective; its areas of inquiry and its main goal.

The basic assumption of Afrocentricity is that all African people share elements of a common culture. Asante (2001) has this to say:

"We have one African cultural system - manifested in diversities. We respond to the same rhythm of the universe, the same cosmological sensibilities, the same general historical reality ... The African culture has been reshaped by a particular historical and national experience, but the original roots in Africa still remain" (Asante,2001:104).

The passage attests to the fact that whenever, and wherever Africans are situated in their diverse culture have cultural roots in Africa. There is a belief that Afrocentricity as a consciousness and perspective will break down the resistance of many African youth to acquiring education. According to Asante (2001:105) Afrocentricity developed out of a desire to reconstruct the consciousness of African-American and to find a method of helping the African-American youth who were failing in public schools. Afrocentricity in education, therefore, entails the construction of consciousness and aimed at solving resistance in receiving education. This is said to have been caused by teaching from the cultural perspective different from that of Africans.

Theoretical Constructs of Afrocentricity

Afrocentricity has theoretical constructs. Modube in Asante (2001) cites the four theoretical constructs necessary for any work to be called Afrocentric. These are: agency, centeredness, psychic integrity and cultural fidelity in the Afrocentric framework identified by the four theoretical constructs above representing an Afrocentric methodology.

What Afrocentricity is Not

Asante (2001) dispels that it is not a worldview. It is not essentially the way African people live, according to custom, tradition and mores of their society. Thus, interest in African people is not suffice for one's work to be called Afrocentric; it is not merely the discussion of African issues, history, politics, or consciousness, anyone may discuss these issues and yet not be an Afrocentrist; and it is not a perspective based on skin colour or biology and should not be confused with theories which existed before the Afrocentricity and whose emphasis tended to be on biological determination.

Afrocentricity: Distinguishing Characteristics

The Afrocentric idea is distinguished by its own characteristics. Asante (2001) identifies five characteristics. The Afrocentric idea is: (1) an intense interest in psychological location as determined by symbols, motifs, rituals and signs (where do you stand when you seek to locate or interrogate a person, text or phenomenon?), (2) a commitment to finding the subject-place of Africans in any social, political, economic, architectural, literary or religious phenomenon with implications for questions of sex, gender and class, (3) a defense of African cultural elements as historically valid in the context of art, music, education, science and literature (4) a celebration of centeredness and agency and a commitment to lexical refinement that eliminates pejoratives (derogatory language such as tribes, third world) about African or other people, and (5) a powerful imperative from historical sources to revise the collective text of African people (Asante, *Africana*, 2001).

Undoubtedly, this is what African Renaissance embraces. African Renaissance needs be characterized by this unique Afrocentric idea which entails an interest in; a commitment to; a defense of African cultural elements of a celebration of centeredness and agency and a powerful imperative to revise text of the African people.

Afrocentricity in Perspective

In correct perspective, Asante (2001:105) sees Afrocentricity as "a new... perspective ...a new... consciousness invades our behavior ... with Afrocentricity you see the movies differently;you see the people differently;you read books differently;you see politicians differently - nothing is as it was before.

It is clear from the above quotation as Asante (2001) states,that Afrocentricity is an intellectual perspective deriving its name from the centrality of African people and phenomenon in the interpretation of data.

In addition to that, Karenga in Asante (ibid) defines it as a quality of thought that is rooted in the cultural image and human interest of African people. It sought to address the crises of cultural crisis of the 20th century that of defining characteristics of African reality and the nationality crisis as the principal issue in the African continent.

It is by repositing the African person and African reality from the margins of European thought, attitude and doctrines to a centre that African Afrocentricity is positively located, and placed within the realm of science and culture.

It is further asserted that Afrocentricity finds its grounding in the intellectual and activist precursors who first suggest culture as a critical corrective to a displaced agency among Africans. That is taking cognizance of the fact that Africans in the diaspora had been deliberately de-culturalized and made to accept the conqueror's code of conduct and mode of behaviour. This being so, Afrocentrists discovered that the interpretative and theoretical grounds had also been moved. Therefore, Afrocentricity projects an innovation in criticism and interpretation. It is in essence a paradigm, a framework and a dynamic for African Renaissance.

Renaissance

This investigation bases all arguments on this intellectual perspective or quality of thought of the African people. Asante (2001) avers that Afrocentricity - as a school of thought its principal motive is to bring about a liberating consciousness. It is alleged Afrocentricity contends that there could be no social or economic struggle that would make sense if African people remained engaged in the philosophical and intellectual positions of white hegemonic nationalism as it relates to Africa and African people. Asante (ibid.) argues that one can be born in Africa, follow African styles and modes of living, and practice an African religion and not be Afrocentric. To be Afrocentric one has to have a self-conscious awareness of the need for centering. Oyebade (1990) concurs with centering and that the subject matter of the Afrocentric paradigm is its placement of Africa at the centre of any analysis of African history and culture. That takes Africa as a point of departure for African studies. It is alleged that the Afrocentric perspective seeks to liberate African studies from the Eurocentric monopoly on scholarship. This also asserts a valid world view through which Africa can be studied objectively. It does not aim to replace Eurocentricity as a universal perspective. However, Afrocentricity recognizes the validity of other non-hegemonic perspectives. Oyebade (1990) recommends, therefore, that on the basis of the possibility of looking at the world from different centres rather than from a single angle, it is necessary if Africans are to have a better understanding of their diverse field and the multicultural universe.

In conclusion, it is clear Afrocentricity aims at humanization. Oyebade (1990) states it aims at humanization of the universe by the African man. Probably, it is in the search for those values of humanity that will make man to relate to man in a humanistic way and not in an imperialistic or exploitative way. Consequently, it is for this reason that Asante (2001) affirms the Afrocentric idea. It is averred the idea represents a possibility of intellectual maturity, a way of viewing reality that opens new doors towards human understanding. It is a form of historical consciousness; an attitude, a location or an orientation. Accordingly, and as such to be centered is to stand some place and to come from some place. Therefore, the Afrocentrists seek for the African person the contentment of subject, active and agent place.

Quite relevantly, in proper perspective, this school of thought can help reshape the right African attitude, the quality of thought culture as a critical corrective for Africans during this African Renaissance era and process.

Areas of Inquiry in Afrocentricity

In order to comprehend Afrocentricity, it is essential that researchers follow specific methods of African research from an African context Asante (2001) identifies four areas of inquiry in Afrocentricity as principal concepts. Thus: (1) Cosmological Issues-how African people respond to the cosmos, e.g. myths, legend,literature,orators, epistemological issues questions of knowledge and proof of truth, e.g. language, myths, dance, music, (2) antxiological Issues - the good and the beautiful that gives right conduct within the content of African culture, e.g. value issues, (3) aesthetics issues of value - isolated by seven senses of the Afrocentrist approach, e.g. polyrhythm; dimensionality and texture, polycentrism; repetition, curvilinearity, epic memory and holism.

It is contended that these elements are the leading aspect of any inquiry in African plastic art, sculpture, dance, music and drama. The areas of inquiry are definitely vital for African Renaissance consideration.

Afrocentricity's Goal

What is the objective of this Afrocentricity? In answering the question Asante's contribution was considered of great value.

Asante (2001:105) is of the view that the goal is to create and reconstruct African values and genius in the context of a post-colonial world. The goal arguably, is not to recreate a past African culture or to go back to some past in history. The view, however, of this goal is anticipated because it is believed Africa will play a central role in the world.

Perfectly timed, the African initiative is to provide solutions to Africa's problems, probably, and usher in this central role. From this perspective, therefore, Afrocentricity as Asante states, is a preparation for assuming a leadership role in the world of politics and economics.

For Africa to assume a leadership role there is need for the reconstruction of African culture. Asante (2001:105) asserts that to reconstruct entails separating European influences from African roots, and of central importance, is showing how the very thought processes of Africans are dominated by European cultures.

Actually, without this discerning and discarding, reconstruction of African culture cannot be realized.

Through reconstruction one feels that awareness is being created of the domination of thought process hence manipulating African thinking and its own leadership. Undoubtedly, this goal will enable Africans to see the world through the African eye.

Therefore, a need arises for a means to achieve this-goal. For Asante (2001:106) reconstruction of African culture is possible only through education. Africans need to act African and not actwhite. There is, therefore, a need for Afrocentric education and its development, Afrocentric curriculum, and Africans writing text books.

For South African education system this poses quite a challenge. Thorough research is necessary in the three areas mentioned above; the researcher envisages that Afrocentric Education to be discussed below is an ideal education for Africans in South Africa during this African Renaissance era. In essence, it is the type of education that can help reconstruct African culture.

Afrocentric Education versus Colonial Education

Literature reveals that Afrocentric education offers itself the right alternative for Apartheid Education in particular for the African people of South Africa. Koka (1995:1) in his critique of Apartheid education discusses its impact on black people. Koka totally rejects its Eurocentrism for miseducation, damaging effects and as unbalanced system of education. Koka (1995) quotes Chimweiza (1987) on what this education has done to Africans.

"Under this mystique of modernizing us into some 'cMlized' persons,has worked to inject into us an intellectual meningitis that is to twist our cultural spine ...and reverts our admiring gaze upon Europe and the West .. (Koka, 1995:1).

The above quotation attests to the fact that miseducation among African people did take place. Koka (1995:2) says this system of education has been designed to internalize in Africans, personal and national social consciousness foreign values to the total exclusion of African's indigenous culture, social norms and moral codes.

Advertently, it was aimed to train blacks to "automatically and habitually uphold and employ the white oppressor's viewpoint in all matters that affects their daily lives." Consequently, as Koka (1995:2) calls it, this was a "miseducation". This type of education was nothing but a miseducation that is ruthless in its process of uprooting the African child mentality, culturally and spiritually. It destroyed the African child's self-image, self-esteem, confidence and independence wherever it is was being implemented. The most damaging aspects of it when it led to: (1) confusion and frustration, (2) impure judgement, (3) dependency, and (3) and when it reduced Africans to spineless, self-hating intellectuals unable to think for themselves (Koka, 1995:2).

Literature also reveals that Apartheid Education was an unbalanced system of Education. Among other things, the works of Great men and women of colour had been omitted. This denied the African child to derive any link and identity with those whom he could declare the heroes and heroines of his nation. Koka alleges the consciousness of the oppressor's "falsehood" had come to be internalized in all things that we do, for example, school (education), language, moral behaviour, political ideologies, religious beliefs and feeding habits. It is for emulation to African children.

This, therefore, poses a challenge to curriculum theorists, designers and writers of textbooks to design curriculum in the African idiom and content. This calls for re engineering of education. In actuality one advocates education that would first help build self-identity in African people. Rightfully, Koka (1995:1) defines education for self-identity in that:

"Education must create a consciousness amongst both children and adults that could encourage and enable them to think positively in the reclaiming and reconstruction of their history, cultural heritage, identity and personhood."

This calls for an Afrocentric education with practical and concrete implementation strategies. Dalamba (2000) concurs with Asante (2001) as quoted earlier on, that there should be basic targets for practical and concrete implementation strategies. The suggested basic targets are:

(1) Afrocentric curricula, (2) schools aimed at teaching an African programme. Afrocentric multimedia systems and programmes (which seek to address negative as well as unclear-representation of Africa and Africans in and by the media), and (3) the promotion of African knowledge system and the celebration of Africa's contribution to global development. And on top of these targets, for Afrocentric education to be available asset, there was a need to consider certain factors. Thembela (1978) tables three factors and contends that Afrocentric education must take into cognizance that education system must be: pedagogically sound that is, it must be capable of leading individuals to develop fully from a well-founded education; socially and ideologically acceptable wherein members of society must accept that their education system promotes the philosophies of life they prefer, and economically viable that is capable of supplying the necessary requirement for the proper administration and organization of educational activities (Thembela,1978:5).

In a nutshell the above three factors put forward basic principles for Afrocentric Education to adhere to. Presumably, Afrocentric Education provides itself as the model for education of African children amongst the dominated groups in a world of global cooperation and international labour.

Notably, the influence of the school cannot be underestimated. What Campbell et al. (1969:123) has to say is noteworthy that:

“The personal well-being of our people, the quality of their family life, their economic productivity, their ability to make political decisions and to respond to them, their capacity to use and enhance cultural resources, their understanding of the nature and meaning of the community itself, all depend on the information they obtain, the attitudes they develop, and the effectiveness with which they can apply their minds and their talents to the question they face. Not all of these abilities are necessary acquired in the school, but many of them are, and all of them, for better or for worse, are influenced by school experience.”

The above quotation suggests that the school offers itself the important institution through which communities can influence and practice African Renaissance. Undoubtedly, renaissance education is the long-term strength of the African nations. A long term project dictates planning of high quality. Planning, as Campbell et al. (1969:126) maintains, is crucial and also the manner it is done. He warns that any community that neglects the development of a long-range, broad scale plan of educational development or fails to commit to the plan the resources necessary to execute, it is neglecting its own future. Crucially, the planners and implementers of the curriculum for renaissance will have to meticulously plan for the curriculum, taking into consideration all basic human rights Africans have that their Afrocentric education need practice.

Therefore, in essence, as, Asante (2001:108) argues, schools modelled on Afrocentric education may be a more realistic approach. These schools might be effective in attempts to equalize African power in a global economy. Accordingly Asante (2001:109) aspires for the education model that entails: (1) a form of African education which requires separation from existing national government, (2) a protection against wheels in the head (wheels of domination spinning in the heads of Africans), (3) education that should be consciously political because the whole purpose of an Afrocentric education is political and designed to increase the power of Africans throughout the world, (4) that children should not be taught to sacrifice their physical desires and needs for political rulers. Schools should teach children to want a world that satisfies their needs and desires as opposed to wanting to sacrifice themselves for the good of the nation of a dominant group, and (5) that Afrocentric education can be used as means of reinforcing the class structure of a society, and where racial discrimination is a factor, schools can be used to ensure that a racial group remains at the bottom of the economic ladder.

This is the type of Afrocentric education that Thembela (1978:6) mentioned, advocating that will take into consideration:

“Our philosophy of life that shall be our ground motives that direct our thinking and our actions and our behaviour shall be: that all human beings who live in our country shall be equal in the eyes of the law, and there shall be no discrimination based on race, colour, creed or origin. The principle of community spirit and communalism shall form the basis of our social life in accordance with the African idea of Ubuntu” (Thembela, 1978:6).

Luthuli (1985:81) concurs with Thembela (1978) in that educationists agree that no educational practice will be relevant and meaningful let alone achieve anything if it is not based on a philosophy of life.

Thus, Afrocentric education is relevant to the African philosophy of life, educational aspiration and wants; it needs to be pedagogically sound, socially/ideologically acceptable and economically viable with practical and concrete implementation strategies for it to be well modelled in African schools.

Dichotomy: The African Renaissance Movement and the Present Education System

In dealing with Afrocentric education, one finds it imperative that the dichotomy between African Renaissance and the present education system need to be interrogated. One views very strongly the implications of the Report of the C2005 Review Committee in 2000. The report categorically disputed the revised curriculum structure and design as skewed. The report also refuted among other things, complex language and confusing terminology, and overcrowding of the curriculum. Notably, according to the report; the design is strong on integration and weak on coherence. In contrast conceptual coherence is relatively neglected and prescribing content has been avoided. It is crucial, therefore, to ascertain whether the present education system contradicts itself or not more especially during this, the African Renaissance era.

Hence, I critically examine the new approach, that is, the outcomes-based education (OBE) policy as it underpins the Curriculum 2005 (C2005). OBE is full of dichotomies at the crucial time of resuscitating Afrocentric education demanding a comprehensive transformational education in approach. One is of the conviction that the education system in pragmatic sense needs to place African learners in the most desired environment for the secondary education in particular. Needless to say the environment is of great imperative in forming the African person what he should be capable of learning and doing, capable of achieving and be able to still identify who he/she is and what he/she wants out of education. It is a worrying factor that African culture, as Behr (1988:33) asserts, is not held up as its ideal in the school curriculum.

For obvious reasons, one deals here with an education system that is in crisis. Education which was promoted between 1994 and 1998 has as Jansen (1998:02) cites, introduced three national curriculum reform initiatives focused on schools. The introduction of three curriculum reforms in a short space of time of four years is indicative of an education system under political pressure and in crisis. This is because most interpretations of reform policies depict contradictory connotations. The three attempts introduced were a reform to purge or free the apartheid curriculum (school syllabuses) of "racially offensive and outdated content"; and a reform that introduced continuous assessment into schools; and the curriculum policy of a GNU-outcomes-based education.

Just to be concise, the new education approach assumes that learning programmes were guides to teachers; teachers were now facilitators; learning time frames should be flexible; learners should take responsibility for their learning; and that outcomes were specified or predetermined. Thus, the new approach envisaged learning programmes as guides that allowed teachers to be innovative and creative in designing programmes. There is some element of truth in this. However, as Jansen (1998:03) categorically states teachers are incapacitated by the too complex, confusing and contradictory language of innovation associated with OBE.

Actually, language stands as a barrier to innovations and creative designing. Language demands a lot of expertise from teachers. According to Jansen (ibid.) the terminology and tortured definitions are intimidating. Therefore, most teachers will not give meaning through classroom practice. From a critical theory paradigm, the reliance on discourse as an object of analysis and language as the medium of reason, that as Capper and Jamison (1993:5) aver, effectively eliminates persons of diverse cultures, children who may not have yet acquired speech competence or persons with limited speech competence, from participating. It is clear, therefore, that for the policy to be meticulously practiced in the classroom, it should use simple accessible language to most teachers.

Second, the teacher is assumed to be a facilitator. The new approach dictates that a teacher facilitates learning. Actually, facilitating is a learnt skill, and it deals with being able to provide meaningful opportunities for active learning; critical thinking; constant feedback and affirmation, relevant and real life problem song. One has to undergo intensive training, over time, for effective facilitation, in order to make learning easy and less difficult to most learners so that they fully participate in the learning process. Jansen (1998:4) argues that in this particular role the teacher will create relations between learners and facilitators, which engender values based on co-operative learning. Accordingly, the teaching and learning strategies, which will mediate the learning, are the responsibility of the teacher and as a matter of fact, must reflect the learning outcomes.

This assumption is contrary, as Jansen (1998:4) states, based on flawed assumptions about what happens inside schools, how classrooms are organized and most of all what kind of teachers exists within the system. The assumption suggests that highly qualified teachers exist to make sense of such a challenge to existing practice. Jansen (1998) argues that such claims represent a conceptual leap of staggering proportions from outcomes to dramatic changes in social relations in the classroom. Ultimately, that undermines the authenticity of the policy itself.

Facilitation demands time for preparation, planning and collection of aids. This calls for more flexible time to be available to facilitators. However, this is frustrated by the fact that facilitators are too overloaded with work resulting from rationalizing of teachers. The rationalization teachers for whatever reason, based on the so-called post-provisioning norm (PPN) undermines - the OBE programme, in particular. One observes that Black African schools, for a number of reasons secondary schools in particular, are adversely affected by the policy of post provisioning. Obviously, secondary schools' classes need more than one teacher with specialized knowledge for a special subject offering. In line with Tshaka, Transkeian Minister of Education quoted by Behr (1988:255) who argued that educators were charged with the duty of restoring the balance between school product and real manpower needs of our country.

Third, the new approach dictates that learning time frames should be flexible. Actually, flexible time frames allow leaders to work at their own pace. Probably, school education was about time spent on each grade. It is expected at the end of each grade that certain outcomes ought to have been attained. From my observation, because of this leisure, learners on their own pace, come up with many stories as reasons for "incomplete and sometimes not even attempted tasks". It has also been observed that learners were very dependent on their teacher's motivation in order to reflect or to reason on a task and to integrate knowledge to real life and even to complete a programme.

The policy contradicts itself here. Flexibility is questioned. Capper and Jamison (1993:2) argue that flexibility to an ill-defined curriculum or a shapeless heap of knowledge is subjected to the same time constraints, calendar, and student promotion rather than guaranteeing success. In reality, students and staff were subjected to the pressure of staggering through this curricula morass in a quick and standardized fashion. In all probability, few teachers would deny feeling the pressure of having to "get to the end of the book" by the year's end. Notably, education was still governed by time and calendars. Whatever learning takes place was dictated by an ill-defined curriculum. The pace that material was covered, was driven by the calendar, rather than student need. Consequently, the system becomes input-driven, rather than outcomes-based or results oriented.

Fourth, the new approach dictates that learners are responsible for their learning. Contrary to this, Glasgow (1993:36) attests that many students have learnt to be passive learners. They did not adapt easily to the more active student-centered model of learning. What this meant was that learners were not taking any responsibility. Consequently, teachers were still responsible for their learning. Unfinished tasks, no writing material or stationery in their position, unpreparedness to participate in learning activities, on-co operation in group work, etc., were all indicative of the fact that taking responsibility for learning by learners was hard to come by.

In essence, taking responsibility calls for high above average language competence. It is worse with learners who may not have yet acquired special competence especially in foreign language which then causes them to withdraw from participation, and thus becoming irresponsible. Responsibility here is coupled with language proficiency. Lack of language proficiency, therefore, results in one learner being frustrated and unable to handle the huge responsibility to teach one-self.

On the other hand, and in most cases, as Manno (1995) states, this scenario "will dumb down the curriculum in classes". Ultimately, it will lead to lower standards of education. Not all young people have the same capacity to learn high standards. The OBE approach holds back young people who were gifted and talented. This was because such students would, either have to wait for slow students to catch up or they would have to help them keep pace, instead of being given more challenging tasks in order to progress with learning at their own given pace. Unfortunately, in the vast majority of schools no additional provision was being specifically directed at gifted learners.

However, the most central need of gifted learners is to be stretched by engaging them in a higher quality and more stimulating course of work. Eventually, the learners' unpreparedness to take responsibility for learning waters down their given responsibility, which was part of curriculum delivery in classrooms. What obtains in the school system verily contradicts the new approach stipulations.

The former National minister himself, Asmal (1999) attest and acknowledged these facts, and in mobilising a South African education and training system for the 21st century he found that school leavers became job seekers. On the other hand, they entered higher education institutions with serious gaps in fundamental knowledge, reasoning skills, and methods of study. This, in all fairness, attested to the fact that letting learners take responsibility for their own learning without strict, but loving, constant guidance from teachers, without learning discipline lowered standards in education. Learners on their own would not take serious the issues of Afrocentric curricula and the promotion of African knowledge systems. This called for a content based curriculum, and an Afrocentric sense, making available fundamental knowledge generated over centuries. The content forms the base from which learners, as their past, would reflect on and build their competencies. Definitely, serious gaps will remain in learners without background knowledge, basic arithmetic, basic language skill when expected to perform maximally according to the new education approach.

Fifth, the new approach specifies outcomes. Capper and Jamison (1993:10) point out that OBE implied a mandated set of outcomes applied to all students regardless of their needs, personal status and interests. Actually, this meant that OBE policy dictates and controls the social educational possibilities of students in terms of what they should be like on graduation. Kanpol in Jansen (1998:5) argues that there was fundamental contradiction in insisting that students use knowledge creatively only to inform them of the desired learning outcomes which were already specified. This undermines the value of worthwhile learning activities with their own built-in standard of excellence.

Specifying outcomes, according to Jansen (1998:5) in outcomes was anti-democratic. Obviously, specifying outcomes contradicts the pragmatic rationale of the new approach. Therefore, the predetermined outcomes ceased to be holistic and humanistic. Experimental methods like the new approach recognized there were no fixed or absolute conclusions. Consequently, pragmatic education is really discovery education. Therefore, students would have to draw from their enquiry although general possibilities might be known.

Last, the new education approach, as Capper and Jamison (1993:8) point out, through the literature, philosophy and commandments of OBE; unequivocally claim that all students can learn and that all students can succeed. "This was too hypothetical.

Contrary, this perception alluded to the fact that educators became accountable for producing exit outcomes in every student who entered school. Initially, there was an implication that schools controlled the conditions of success. This was a contrast to the new approach in that the language of control dominated. This was also very implicit in continuous assessment; and clustering and moderation of work done in schools.

One is of the view that success is hard to come by when the culture of learning and teaching is non-existent in most if not all African secondary schools. Because of rationalizing educators some subjects were without educators. Individual classes were without class managers for instilling order and discipline. Discipline wanes in the absence of relevant subject educators. There was no commitment, no hard work or dedication that one would ascribe to success that learners could strive to achieve. Actually this contradicted and dampened the African Renaissance spirit success that African children could achieve in schools avoids them because the new approach rationalized the teaching corps resulting in teacher less class of pupils. Worse still, it was improper that learners with learning difficulties, according to Kryriacou (1995:80-81), could not be declared incompetent or in old terminology, declared failures. It had been observed that most learners go through grade levels without truly exerting themselves in achieving competently. Their competence left much to be desired and yet was promoted to the next grade level. Probably this was contrary to the African spirit of African Renaissance, that of self-reliance, independence and self-development leading one to truly liberate oneself.

In conclusion, it is rather mind-boggling when the QBE approach was labelled transformational, as Capper and Jamison (1992:11) state, when in actual fact it reproduced and exacerbated educational and societal inequities. This was contrary to the ideals of African Renaissance that of: genuine empowerment; self-reliance; economic development; qualitatively better life which through quality Afrocentric education could be realized. Secondly, the dichotomies tabled herein highlight an initiative of the South African education system that reinforce click that the more things change, the more they remain the same.

Actually the discussion above on dichotomies reveals that the OBE approach primarily contradicts the Afrocentric goal of creating and reconstructing African values (in the context of a post-colonial world to be achieved through education). One assumes the approach depicts some Europeanized education engineering negating Afrocentricity in its approach. It propagates multiculturalism in the interest of cultures, undermining the authenticity of African cultures. Consequently, it is an implied reconstruction of African culture that cannot be realized using such an approach.

One strongly feels a streamlining education that Afrocentric education promises to be, is a transforming education. A transforming, progressive and restructuring education is re-engineered in the process. Therefore, it cannot reinforce the "status quo. However, the question remains – will this type of education, provide output that can propagate the ideals of African Renaissance or will it shun it away as irreconceivable and backward? In no way, therefore, can it come closer, with such contradictions, to perpetuating and promoting the Afrocentric education ideal.

Summary

Thus far, African Renaissance has been discussed in an African context and consequently it was essential to uncover its significance for the South African education system as it is of great importance to locate the place for African Renaissance within the education system.

In conceptualizing the ideal, there was need to review European Renaissance, the South African debate on it; two perspectives, namely, the economical, and educational. The study of European Renaissance has revealed its significant features, its effects on humanism, and its educational significance. The aim thereby has been to locate lessons that could be drawn for successful realization of African Renaissance. The education perspective has brought up the idea to align African Renaissance with the type of Afrocentric education envisaged. Metaphors, myths and slogans have been identified as essential simplifies in propagating the ideal of renaissance. The economic viewpoint has assisted in determining how Afrocentric education can be economically viable.

The discussion of Afrocentricity has uncovered: its basic assumptions, its theoretical construct; what it is not; its distinguishing characteristics; Afrocentricity in perspective; areas of inquiry and its goal. With reference to Afrocentricity, Afrocentric education as the ideal education for African Renaissance has been discussed.

Some uncovered dichotomies as prevailing from the new education system's approach in relation to African Renaissance have been discussed.

Hence, African education in South Africa demands curative ethos (Ramogale, 1998) in producing responsible, patriotic, duty-conscious citizens with relevant skills for the job market. The greatest task for Afrocentric education is to render Africans with quality education. Certainly, the Curriculum 2005 framework which has been ushered in, buttresses up opportunities for harnessing Afrocentric education that meets global educational standards in all sense.

Grappling with a place for the African Renaissance in the education system of South Africa calls for courage and determination to face transformation. Change, according to Buthelezi (2001:2), is becoming unstoppable, irretrievable, and irreversible. Old paradigms are disintegrating. Today, the human environment is undergoing change, at such a rate that our concern over the inadequacy of education programmes to meet the demands of the next decades borders on anxiety.

The greatest question remains, "In what direction is African education?" One finds African education in the mist of a ferment of claims and counter claims and in dire need of philosophical direction (Ramogale, 1998).

African Renaissance and Education

The synthesis of the two concepts of African Renaissance and of Education, by implication suggests educational reform of some kind. One presumes there can be no realisation and fruition of African Renaissance without putting African culture in proper perspective. Crucially, here we can provide a framework to help revive essential values and norms in African education. It is, that if a value-laden African education is to be the aim, the study, therefore, purports to uncover for a resuscitation of the same. It is further believed that such an education system will be meaningful to African people without Western deposits that have over the years corroded African education. This is an education that did not preserve and promote indigenous African cultures and traditions.

It is indeed immensely painful to observe situations that take place, as Idowu (1973:79) contends, in our daily life illustrations, a great deal in studying African cultures and beliefs. And thus:

"Direct and indirect colonial indoctrination have been effective in many areas that the aboriginals have come to see themselves as grasshoppers in their own eyes and have become so mentally, despising whole-heartedly their own nature, cultures and religious values, and ultimately abandoning them and forgetting their basis, and practices."

Consequently:

“Obliterated racial memories, and merging with other people resulted in identities lost and at least confused with those of the people with whom they have merged.”

Essentially, this kind of illustration of African cultures and beliefs, by Idowu (1973), urges one to investigate deeper the corrective ethos for and in African education. However, one envisages that an African centered curriculum offers itself away, as Woodson (2000) asseverated, to restore the truth and correct deformations and mutilations of African cultures and beliefs and reform African cultural identity through more African centered education in South Africa.

African Centered Psychology

Gerard (2000) says:

"The world-view of the ancient African provides a theoretical framework for the optimal model of psychological functioning as it posits spirit as the basis for all reality."

Gerard (ibid) attributes to the fact that African psychology is a truly return to the past. The fact that it is optimal suggests it transcends the person and opens the door for deeper investigation into the nature of being - an reality. In Gerard's exposition, it is apparent that ancient African psychology has its roots deep from the Egyptian Mystery System which was an institution for formerly educating students in the beliefs, skills and knowledge of the culture. Therefore, Gerard's suggestive debate implies that optimal psychological framework is upon which African centered psychology can be based. Also from this debate the scope and nature of psychological approach to knowledge and concept of knowing was highlighted. It is also an approach that represents both the complex and integrated world-view without splitting it into separate components. In other words, it is a holistic psychological approach. On the other hand, the optimal world-view as a major concept explaining the framework of African psychology based upon Gerard's viewpoint, it is a world-view that views spirit as the basis for all reality.

Thus, Gerard (2000) says:

"Everything is spirit manifested and is at once spiritual and material. Spirit in this sense refers to that permeating essence that is known in an extra sensory fashion. With this spiritual material ontology, we lose the sense of individualized ego and experience the harmony of the collective identity of being one with the source of all that is good."

Of great importance, from the above argument, is that the optimal world-view values harmony, unity among individuals. Goodness is of priority. Essentially the spirit is the essence of this view. Its indispensable quality depends on the good spiritual side of life. Gerard asserts that “the concept of self in this world-view is extended to include all the ancestors, the yet unborn, all of nature, and the entire community.”

The above quotation affirms that the African psyche (the soul) comprised the self of an African in the adage that “I am because we are; and because we are therefore I am.”

Gerard says the nature of all things in existence was said to be the KA or the spirit. Presumably, this translated into belief that is essentially spirit' and that the multiplicity of forms of being are essentially quantitative alterations of the same supreme energy. Gerard's exposition suffice that the individual and the infinite whole and 'We" is the individual and collective manifestation of all that is.

Based on Gerard's view education, therefore, animate awakening this self-consciousness in African learners, thereby making learners conscious of their being (who they are);their belonging (where they belong);view themselves as part of history (ancestry);the future (the yet unborn);the entire community, and all of nature. The above education can also develop the self to truly identify within the umwelt (Very 1984). Hence, learners should identify themselves through self-actualizing real life situations in their education for the self to actually grow. In actual fact the expression that self includes all ancestors, the yet unborn, the entire community and all of nature finds true expression in the lives of Africans to both learners and grown-ups, in their development, spiritually; mentally and physically. This inclusion also finds expression and meaning in the language and communication of the African people. One envisages the self and inclusion through African centered education which would find deeper understanding in young people adults-to-be. And Gerard (2000) further asserts that “the optimal world-view considers self-knowledge to be the basis of all knowledge and one acquires knowledge through symbolic imagery and rhythm.”

In essence without knowing who one is, what one is, one cannot know what one is to become as grown-ups. Presumably, self-knowledge identified with identification and self-consciousness is of cardinal importance in this view. Consequently, the optimal world-view, according to Gerard (2000) assumes the interrelatedness and interdependence of all things, human beings inclusive. In that sense the optimal conceptual system yields a world-view that is holistic. This places the highest value on positive interpersonal relationships. The essence of positive interpersonal relationships emanating from the optimal world-view framework, upon which African centered psychology is based, helps one to learn to avoid conflicts in acquisition and accumulation of resources presented by the sub-optimal world-view in expense of other people.

One believes with resources and commodities like education, one is expected by one's society to act responsibly, utilize fruitfully not only for one's benefit but for the benefit of the whole society in which one is situated. Willy-nilly, this optimal world-view negates corruption, bribery, fraud, nepotism, favoritism in the name of affirmative action, faced by the present education system in South Africa.

One, therefore, ascribes the African principle of collectivism or communalism to this optimal world-view by Gerard (2000) also referred to as African psychology. The Cambridge International dictionary defines communalism, as an African belief that a society in which everyone lives and works together and the ownership of property and possessions shared. In all probability, therefore, the holistic concepts of interrelatedness and interdependence feature prominently in the African traditional principles.

Presumably, the optimal world-view in juxtaposition with a sub-optimal world-view results in various challenges that have to be tackled in rendering a relatively relevant African educational psychological perspective. Moreover, the African psychological perspective needs to be distinctly clarified, determined, stated and upheld by the South African education system, if it hopes to genuinely and equitably cater for African people through education. Failure to articulate this psychological perspective presumably renders education to an African a valueless commodity.

Hopefully, partnership, which is promoted by the South African education system in terms of South African School Act of 1996, depicts the spirit of this African psychological perspective or optimal world-view. It must be remembered that partnership entails working together; interdependence of partners; performing one's duties and responsibilities at best; rendering quality and efficient service and as a result rendering quality education to learners.

Conclusively, the character of national education system should not lack this African centered psychological perspective. And more importantly so, Africans need to untie and break the chains of oppression. Anthropologists like Steve Biko in Coetzee and Roux (2000:360), the chains of oppression distorted African psychology. African centered psychology might be the therapy-curative ethos for both moral and spiritual regeneration of which the humanistic aspect of our education should strive to address.

It is presumed that African centered education could optimally restore order. Such education could restore order in the minds and consciences of African people, therefore, directing their intentions, their thoughts and actions positively towards supreme or ultimate reality, the center of all good things. In that way education should move from sub-optimal to a fully fledged optimal world-view. Hence, the well-directed African intentions, thoughts and actions based on this optimal world view would help determine the African philosophical tradition discussed next which would be relevant for African Renaissance education.

African Philosophy

African philosophy discussed here provides a premise and perspective for grounding our educational practices in the course of realisation of African Renaissance in South African education. It is vital to uncover the African philosophy's conceptual framework and the characteristics thereof with reference to African Renaissance education. Addressing the questions of African philosophy, Houtondjie in Sagola (1983) argues that "text" is African philosophy if and only if the author is African and the author describes his work as philosophic. On the other hand, Keita in Wright (1979:35) states that there is evidence that a sufficiently firm literate philosophical tradition has existed in Africa since ancient times and that this tradition is of sufficient intellectual sophistication to warrant serious analysis. By implication, therefore, African philosophy has a historical base on which reference could be made in the educational policies as well as in designing African centered curriculum. Vividly, also African Philosophy should be conceived a philosophy produced by Africans no matter the content. One feels, it is in this sense that Wright (1979:26) argues that most African authors hold the view that there are plausible reasons of fundamental importance for the African philosophy. Quite clearly, on the basis of these reasons African philosophy should be the backbone of African centered education as the thought of the African people is intrinsically valuable and should be acknowledged for that reason. Secondly, it is important to the history of ideas that are discovered to understand the relation between (or influence of) African thought and the thought of the Western world, (correct pattern of intellectual development and the proper relationship of influence will become clear). Lastly, it is important in understanding practical affairs that we clearly delineate their underlying philosophical motivation.

The question that arises is how African philosophy can be implemented through and in education. Thus, two factors need be recognised here. First, according to Carruthers (2000) the African centered perspective emerges from African life, and secondly, its existence is found in the inter-generational transmission among various African people. In other words, it is true, as Carruthers contends that the revision of the African centered paradigm must be based upon an African historiography and an African world-view. Consequently, the resulting theoretical construct will allow us to explicate ends, and evaluate means. This is a conceptual framework better suited for education of African people for it also calls for the elimination of a central framework which sees this as unattainable: a cosmos-centric framework. The cosmos is very important in African thought, and takes a fundamental type of being, hence, being-as-thing, being-over-there; and as an objective framework that opposes subject and object, and considers the object independent of the subject and thus, suitable for the study of African reality (Maurier in Wright 1979:6).

Maurier (ibid) is adamant in that African philosophy would go astray if it took up a solipstic or individualistic option, because an African person usually exists in a community and for the community. Maurier in Wright (1979:12) points out clearly that the African conceptual framework is designated by two words 'I', with the 'I' marking the anthropocentric aspect both subjectivist and vitalist; and the word 'with' marking the relational, the communitarian attitude essentially and existentially characterizing the 'I'.

Hopefully, this awakening to a properly African conceptual framework will enable African education to escape the imperialism of Western thought. In collaboration with the above argument, Sagola (1983:33) avers that one of the hallmarks of an African orientation in philosophy must be sensitivity to what is specific to the African situation.

There is danger in taking the Western philosophy as the "yardstick". Davidson in Wright (1979:30) points out to two distinct disadvantages of kinging the body of Western philosophy as some sort of yardstick against which to measure the African philosophy. It is alleged that by looking at the African thought for manifestations of Western ideas: one subjects oneself either to the onerous possibility of "finding" those ideas solely on the basis of looking or overlooking significant differences through concentration on obvious similarities; and one promotes the fallacy of 19th century thinkers, that Africa has nothing to offer on its own except in so far as the offering as a reflection of the European or American civilizing influence.

Conclusively, African people need to base their educational debates and discourse on the value of African thoughts and contexts in order to come to grips to what the philosophical foundations of African education entail. And in essence, African philosophy cannot be conducted in isolation.

Wiredu in Wright (1979: 143) contends that the African philosopher has no choice but to conduct philosophical enquires in relation to the philosophical writing of other people; for ancestors left few philosophical writings, and it is asserted that one needs not restrict themselves to the philosophical works of a particular former colonial oppressor.

Actually, the African philosopher must, if necessity, study the written philosophies of other lands which has direct bearing on the envisaged African Renaissance education. Thus, it would be extremely injudicious for the African phosphor to try to philosophize in self-imposed isolation from all modem currents of thought, and especially in African centered education. It is further alleged that in the ideal, one must be acquainted with the philosophers of all the peoples of the world so he/she can compare, contrast, critically assess and make use of whatever of value a person may find in them. Eventually, in this way it is hoped that the tradition of philosophy, a grounding motive for African education and as a discursive discipline, will come to be established in Africa which future Africans and others who can utilize and make African thought more relevantly to all educational endeavors.

Moreover, African thought should be open to diversity. And thus, Wright (1979:25) emphasizes that in order to do philosophy at all; African people must be open to diversity by trying to understand diversity of thought, trying to place it in the context of the whole philosophy, and by trying to piece together the giant puzzle of human understanding.

In reference to the above discussion, Africans need to attend to misinterpretations and simple errors made by both colonial and apartheid education to their African philosophy. Wiredu in Wright (1979:143) alluded to the fact that Africans could not leave the task of correction to foreign education researchers. Thus, the misinterpretations and straightforward errors in a study of African thought in education can be made by Africans, and simultaneously, it is asserted that African philosophers should be careful not to make hasty comparisons. According to Wiredu, traditional thought can display a degree of coherence and certainty since African traditional thought is not lacking in coherence. Hence, there is a need for an African language of philosophy as employed in education to maintain this coherence, and the absence thereof causes a dilemma for the modern African philosopher. Sogolo (1983:1) states that the African philosopher dosed with alien theoretical categories do not seem to be sure of what to do or which direction to follow, and as they philosophized in an alien language, and therefore, they began to use an alien conceptual framework as philosophical problems familiar to them were coulded in an alien concepts, causing a dilemma for African philosophers were because the philosopher is compelled to practise according to the trade should he/she be in accord with the status of being a "true" philosopher. And second, the philosopher lives in a society wherein every human endeavor is assessed in terms of utilitarian relevance as a person continues to stay in the profession is, therefore, dependent on some evidence of quantifiable utility.

However, Makinde (1988:59) disputes that African philosophers could not help teaching and writing philosophy, including African philosophy in foreign languages (English and French). According to Makinde, the development of an African language of philosophy was highly desirable and more importantly in education. One cannot deny the fact that the colonial system hindered the development of African thought. Hence, Keita in Wright (1979:48) refers to how the pressures of the colonial system had a negative impact, and it is has been argued that the colonial system reinforced with the cultural baggage of the dominant colonial powers a policy to not permit Africans time to: (1) reflect on their thought systems of Africa's past, (2) theorize about such philosophical concepts as the good society, the nature of mathematics, and (3) comment on the writings of ancient Africa, especially the writings of ancient Egypt or medieval Africa established between 750 AD and 1502 AD.

Evidently the colonial systems reinforcements had negative impact on African education. However, a modern African philosophy has no need to live in the past, and thus Keita (ibid.) alludes to the view that it must recognize it and perceive it as a necessary support for the analysis and study of modem forms of knowledge so the past presented as a framework in discussions on the major thought systems of Africa can take place.

It is evident that no attempt was made to incorporate the African philosophy framework the folk ways of Africa's diverse people. Such an approach, according to Keita, leads to confusion and paralyzing of any attempt at creating genuine structures of African thought, therefore, in keeping the African philosophy framework without confusion, the principle of continuity should also be maintained in African Renaissance education. African philosophy as a grounding motive for this envisaged education should also maintain the principle of continuity. Sogolo (1983:14) states that no discipline can sever ties with its past since it is the past that gives inspiration to the present while the present is expected to serve as a stimulant for the future. Sagola (ibid.) further asserts that along this continuum, innovations come in as obsolete ideas are dropped and new ones are picked up. Probably, essential elements of the past are indeed still operative in the modern era. Odele in Wright (1979:67) concurs with the principle of continuity in that contemporary African philosophy is moribund if it does not take as its starting point an African world-view which is the basis of African experiences. Similarly, the contemporary African education philosophy is moribund if it does not take into account the history of African education which takes us back to ancient Africa's educational practices.

Crucially, an African worldview together with the history of African philosophy should help the African philosopher display a more focused attitude. Hence, such attitude will help place African Renaissance education in a correct perspective. Sogolo (1983: xx) asserts that there was the need for a new orientation in thinking among African scholars in search of an African philosophical tradition. And thus, they should be more self-asserting and begin to start their African philosophical search from within an indigenous cultural base. This calls for conceptual decolonization, as they put aside some of their intellectual borrowing so they can aspire to ensure that their theoretical formulations are African in content, and thus, the only way in which their works could claim legitimacy to the prefix 'African'.

Some Characteristics of African Philosophy

It is of vital importance to identify characteristics of the African Philosophy in determining the relevant education perspective.

According to Wright (1979:12) African civilization is characterized by solidarity, communitarianism, traditionalism, participation against a Western individualistic and objectivist framework that has given it a civilization where a person is powerful. Secondly, Apostel (1981:145) states that the African philosophy is characterized by the initiation which is about the foundation of people in three stages, namely: laws of the home (understanding home), laws of the own body (understanding own body) and laws of the society (understanding the total physical universe).

Hence, according to Young (1937:15-94) indigenous African philosophy is characterized by: (1) group-confession wherein the moral basis upon which the goodness of the village stand and makes its demands upon all inhabitants not only upon leaders; (2) the goodness of the village rested upon the moral rather than the material; (3) the ideal of right behavior functions as an ancient and essential human decency construct which operates via a responsibility within the field of morals for the establishment, maintenance and perpetuation of a good village (the moral responsibility involved restrain from one human being over another); (4) communal bond via an African through the father is not an independent individual but a member of the family from which one cannot be detached and to which loyalty is expected. Thus, under the family group one is quite safe from interference, and anyone wishing to deal with a person can only do so by approaching first the head of the family; (5) in patrilineal organized people, the communal bond operates to prevent any self-operating individualistic development as the individual is in some way something more than just a human unit, and thus inseparable from those who were there before and equally, inseparable from those who are to come after; and (6) primitive justice based on the idea of justice in a social structure as it looks not primarily to the offender for satisfaction, but to his particular people, to the subgroup where he is a member in a village or community (thus, under patrilineal conditions, the wrongdoer's representative is his/her father or if the father is dead, the brother of the father).

It is clear here that African philosophy from the foregoing discussion is a unifying factor in the African way of life, and as such this unity has a single purpose of partnership in African education that can be feasibly realized, and arguably, teaching this Pan African unity in time and space is necessary to combat, as Carruthers (2000) articulates, the divide and conquer strategy of the oppressor.

An African philosophic approach is required for South African education to be responsive enough to African needs to be sufficiently inclusive and help address the restoration of African humanity through education. As discussed above African centered education is an approach celebrating the culture, heritage, contributions and traditions of all humans. Such an approach is seen as having the potential to carve the niche for African culture and traditions to be preserved, and refined and observed in its purest form. Apparently, it all boils down to actually redefining South African philosophy of education to clearly articulate African philosophy.

Sensibly, redefining education demands African communal thought for it to describe African people it purports to serve. Unavoidably so, the revision of African paradigm focusses also on the priority of restoring African humanity (Carruthers 2000) and the recognition of the historical and cultural unity of African people as discussed in understanding the indigenous characteristics of African philosophy. Therefore, the African centered curriculum should be designed from an African psychological and philosophical perspectives tabled in learning activities, African principles of behavior and African group ethics relevant to an Afrocentric curriculum framework.

African Centered Curriculum

The African curriculum especially in African secondary schools in South Africa should be delivered based on some perspective. Thus, there is need for the curriculum to be Afrocentric, and as advocates of Afrocentric education argue (Woodson 2000) a new curriculum ought to be designed that provides a more equitable treatment of African culture (giving more presence to the African history, recognizing African values and achievements, as well as white oppression), would reduce bias, prejudice, racism, arrogance, and intolerance among white students and would improve the self-esteem, the self-respect and the humanity of Black students. Hence, an African centered curriculum that should aim at producing men and women who possess both culture and expert knowledge in some special direction. Whitehead (1959:1) says curriculum will be effective if it succeeds in providing expert knowledge which is valuable intellectual development and self-development, as well as culture, which is an activity of thought and receptiveness to beauty and humane feelings.

Designing an African curriculum model for African Renaissance education is not without challenges. Steyn and Vilioen (1991:241) put forward two crucial “onderwysuitdagings” as educational challenges to an African curriculum design. First, “om die mannekragbehoefte self tevoorsien” (provision of manpower needs) which remain the core challenge on teaching and learning in the school curriculum; learners should be taught to live and work in a multicultural South Africa, and the main objective should be to make pupil curriculum relevant to the past, present and anticipated needs and experiences, and as such, the skills and contexts in which the skills were embedded ought to be culturally relevant to the learner.

The second challenge is that die vryemarkekeconomie ... bied ook ‘n besondere onderwysuitdaging· (challenge of the free market economy). This particular challenge calls for African people to be more occupationally adaptable and flexible during their lifetime as the workforce will need to have more relevant and equipped with transferable skills. Actually there is always a premium on initiative, motivation and problem solving skills. This means, therefore, a sound relationship between the curriculum, sensitive to economic needs to also be developed through an African centered curriculum.

Carruthers' (2000) review-of the African curriculum provided five reasons why African centered curriculum was essential and needed as a matter of urgency. First, it is essential to restore truth to the curriculum against the falsification, the deformation and mutilation of the role of Africans in world history and civilization. Secondly, it is necessary to develop a framework for cultural equality in the 21th century. More importantly, the road to multicultural equality and respect cannot even begin until Africa was restored to its proper historical and cultural position. Third, it is a fact that any culture (which had been oppressed) needs its own apparatus for its restoration, maintenance and development.

The main reason why Western culture has been dominant was because Europeans had controlled political, economic and social power, including educational policy. Fourth, it is the peculiar capability of the African centered education movement to provide the leadership in education reform. Hence, the African centered education project provides an open-ended critique of Western education which is a necessary aspect of the reform of education. Without this critique and the organizational pressure, multi-culturalism would remain an abstraction capable of being used to perpetuate the Eurocentric and anti-African curriculum.

Reference in the study by Carruthers (ibid) was on the United States; however, the reason refers to our similar situation in South Africa as in the U.S. The nature of the population composition in South Africa was composed of a variety of ethnic and racial groups, and undoubtedly, the European curriculum more or less served the cultural interest of most European ethnic groups. However, it did not serve the cultural interest of most people of African descent, therefore, it is logical that Africans in schools should be taught from an African perspective. Hence, in this reality, an African centered curriculum can be multicultural in nature so it can be the African apparatus to restore and develop African people.

Understandably so, an African centered curriculum needs to reflect an essence of a multicultural approach, and although detailing multicultural curriculum was not the intent of this research, it is important in relation to the African Renaissance, and education. This is a programme of learning which has as its focus cultural diversity which implies knowledge of different cultures and groups and skills to cope with when dealing with diversity (RAU-Stucly Guide 2000:28). Important in this approach is learning about one's own culture to establish identity and self-pride, as a person has the right to a positive identification with one's historical past, but it does not imply an uncritical debate with one's heritage. Therefore, the African centered curriculum should aim at the multicultural curriculum, striking a balance between the unique culture of the individual and a more universal common culture and heritage.

There is need to concretize strategies that need to be taken to make multicultural sensitive curriculum approaches a living reality. It must match the learner's competence with intended outcomes. Eventually, schooling needs to reflect on the many aspects of cultural diversity among different groups to fill the aspirations of learners with special educational needs. Other issues that need attention are the readiness level of learners and the climate of the school or institution. Notably, here, issues like age of learners, existing knowledge on the topic, and the cultural composition of the school, need attention. Invariably, the multicultural school has to address many sensitive issues like human rights, racism, language and religious preferences of its learners. In conclusion, it is essential as Dalamba (2000) avers that schools aim at teaching an African program based on an African centered perspective incognizance of challenges of cultural diversity and the economic needs of the nation. Realizing the multicultural African centered curriculum framework, it should indeed be grounded on African psychology as well as African philosophy in order to reach an African centered education ideal.

African Centered Education

In reviewing an African centered education I found study on African Americans befitting. For example, a study was conducted by the African Centered Education Task Force as requested by the Kansas City Missouri School Board, hence, the task force report revealed that an African centeredness was primarily about the placement of the African at the center of the human process with physically, socially and intellectual origins in Africa. Thus, it was explicated that African centered education placed the African at the center of his/her educational experience as a subject, rather than as an object.

This placement at the center allows for an inclusionary process which gives equal representation of all groups rather than one group over or below any other group. Actually this placement allows for multicultural approaches. And according to the Task Force Report, an African centered education is an inclusionary, multicultural education process with emphasis on the African experience that teaches that all people are equal. Asante (2000) states that within a multicultural education the aims of Afrocentricity as regard to the cultural idea are not hegemonic meaning that the aims are not regarded as ruling or supreme. As such Afrocentrists have expressed no interest in one race or culture dominating another. According to Asante, they express ardent belief in the possibility of diverse population living on the same earth without giving up fundamental traditions, except where those traditions invade other people's space, and that is why the Afrocentric idea is essential to human harmony.

Obviously, that is why Mncwabe (1990:82) warns that multicultural education in South Africa must be careful not to fall into the melting pot ideology in which it is hoped to blend all South Africans into a superior culture. According to Mncwabe African groups were proud of a cultural heritage which they would like to retain, although they also strive towards a common national culture as fully fledged citizens. It is further maintained that a uniform education system should not alienate children from their various cultures, but should help them acquire the skills and abilities needed to function within a mainstream South African culture.

The multicultural approach of African centered education should, as argued by Beckmann (1991) address the single major problem "dat die onderwyserskorps nie toereikend daarvoor opgelei is nie" (that educators were not fully prepared and trained) to teach in this approach. Educators are seen as crucial facilitators who have a key role in multicultural education. Beckmann (1991:180) argues that educators are the key figures in the educational process and changes in the classroom practice and in the overall ethos of schools depended to a very large degree on the cooperation and support of individual educators. Secondly, Beckmann recommends that attempt sought to be made to the teacher training system to respond to the multicultural nature of society. Otherwise it can perhaps best be seen as characterized by a confusion of aims and a lack of overall coherence.

African centered education accommodates multicultural education and thus it has a bearing on the preparedness of educators. I have thus presented here, my translation from Afrikaans of Beckmann's (1991) views on educator training and preparedness. Hence, Beckmann (1991:182) contends that educators in order to deliver on multicultural teaching and learning practices need to possess "meer spesifieke vaardigheid" - (more special/relevant competency), and essentially each educator needs to: (1) fit in "'n vreemde kultuur" (new culture), through his/her perceptions. Educators ought to be accommodative of stress presented by contact with other cultures and be able to "hanteer" (handle) inter-cultural conflict among learners and among educators; (2) achieve aims for teaching as well as aims for learning in a multicultural environment, thus educators need to be conscious of "onder, vysstrategie" (teaching strategy) and different methods; (3) comprehend the dynamics and implications of cultural processes to aid in achieving and a renewal of the development of the teaching strategy, and (4) to create an environment whereby diverse cultural viewpoints can be integrated into a whole.

As a matter of fact, one believes this contention denotes the necessity to take multicultural education as a compulsory component for preparing and training and or in service training of educators in order to bring educators on board, faced with multicultural education in schools. In that way, educators will presumably succeed in facilitating an African centered education as an approach which celebrates the culture, heritage, contributions and traditions of all humans. Moreover, they may as well fully understand that with an African centered education, the African child is culturally placed at the center of the learning process as against the Eurocentric education where African learners are culturally outside the educational experience.

There is, therefore, no doubt that Afrocentric education adopts a holistic view. This means that student will be involved in cross discipline, learning, meeting state core curriculum goals and guidelines, critical and creative thinking, self-concept development, character development and moral education requirements. And actually in the African centered school, children were exposed to a world view experience that relates to all people, cultures and traditions. It is this context of reality which would enhance their self-esteem, positive self-image and higher standards of educational excellence. Accordingly, an Afrocentric education upholds the essence of a partnership of relevance in order for teachers to be a competent in the delivery of African centered education as well as in the core curriculum, and thus, there was a need for African centered training to follow the African principle of: "It takes an entire village to raise just one child." And thus, parental involvement in African centered schools was very crucial in working closely in the planning, decision-making, development and evaluation of the African centered education model.

Thus, Woods (2000) outlines reasons for the basis for striving for African centered education with reference to African-Americans in that the education offered them, according to Woodson, ignored and undervalued African historical experiences and overvalued European history and culture. Second, the dynamics of education generated the alienation of African-Americans who hence became dislocated from themselves, by cutting African-American links with their own culture and traditions. Woodson further noted that this type of education promoted African-Americans to reject their own heritage. And last, Woodson predicted that such an education would result in the psychological and cultural decline of the African-American people.

The foregoing advancement by Woodson has similar experiences offered both by colonial and apartheid education to Africans in South Africa. By implication, colonialists strategies were similar everywhere they colonized "to brain-wash" Africans. Notably, a similar strategy was used in providing education that ignored and undervalued African historical experiences, and overvalued European history and culture. It is remarkable that colonialist's education revealed similar dynamics in other parts of Africa and in South Africa in particular, especially via the Verwoerd, an education that led to the alienation of Africans from themselves, thus cutting African links with their own culture and traditions, and the rejecting of African heritage as heathen, savage and pagan.

It is for this reason that Vansina in Simms (2000) is quoted saying African historiography had been thoroughly Europeanized. Undoubtedly, this is because as Simms (2000) contends, Western people dominated modern African historiography, and eventually they established universities, departments and histories, and thus, developed African history courses and trained future African historians, subsequently teaching Africans how to research, write and teach academic African history using Eurocentric models as their curriculum guides. And as a result, according to Simms, African historians received training in a Eurocentric methodology, analysis and research for a predominantly Europe American audience.

The solution to this problem, as Woodson (2000) argues, could be found in the development of an education system that was more responsive to African-Americans. According to this view (a model built on the traditional African-American colleges), the history and culture of Africa should be taught alongside American subjects. Similarly in the South African scenario, as well as the one encapsulated by Woodson, I contend that a more responsive education system to African people is required. Thus, such a model can be built on the traditional African universities, and colleges of education. Reiterating the above argument Ntuli (2003:4) states that the role of tertiary and other institutions in this endeavor could not be over emphasized. Among other things, tabulated by the author, centers for African Renaissance need to be established; core courses in the African Renaissance need to be created; a dialectical link between institutions and communities is needed, the philosophy of 'Ubuntu' need to be developed to give it form, structure and direction.

It is contended that African universities remain a beacon of hope for rewriting African historiography and are in good shape in developing a more responsive education for Africans, thus enhancing Afrocentric education, and the corrections of African historiography. Surely, as Simms (2000) argues, a new non-western decolonized African historiography was needed to address a myriad of problems in Africa, and South Africa in particular. Arguably so, it is time that education faculties of African universities of the present become part of the strategizing for education restructuring, and not let politicians manipulate education as a voting card for the next election. Education for African people in South Africa should be taken seriously. And undoubtedly, a lot of research, addressing various educational problems over decades is collecting dust in African university libraries. Hence, this is the time for a decisive act in providing a more responsive African centered education to Africans in South Africa.

Some believes in addressing the prevalent South African problem with an Afrocentric education making links with the basic principles, characteristics and educational objectives of African traditional education. In principle, the traditional education in Africa, according to Bennaars (1993:40), was strongly community-oriented in that:

“In traditional times the African child was educated by the community for memberships of a particular community. The child's upbringing thus became the shared responsibility of all adults in the community. As the child grew up within the family and the clan, he or she went through an intricate process of formation. This enabled the child to become socially integrated into the lineage and into the age-group. Throughout this process well-defined rites and ceremonies reiterated the communal concern with the education of the young.”

This orientation reiterates the Task Force Report on African centered training model that in African communities, the entire village was responsible for raising children. One should now go further and look into the character of this traditional education. Bennaars (1993:40-41) identifies the chief characteristics of the African traditional education, namely: the collective or social nature of traditional education as well as the communal concern that accompanied it; the close ties between traditional education and social life in all its aspects (political, economic, religious, moral, etc.); its multivalent character, both in terms of the goals and the method employed; and its conformity to the successive stages of child development (physical, emotional, social, moral and mental). It is believed that the holistic nature of the character of traditional education makes it a relevant responsive education for Africans as education that caters for all aspects of growth in African children. And in turning to the educational objectives of African traditional education it becomes clear what Africans aimed at achieving in their education. Fafunwa in Bennaars (1993:41) identified these educational objectives.

Thus, African traditional education aimed at developing the child's character, physical and intellectual skills; providing vocational training; promoting a healthy attitude to work; inculcating respect for elders and for those in authority and fostering a sense of socio-cultural belonging and participation. In achieving these core objectives and many more people were able to produce very mature, patriotic and responsible, cultured citizens since African traditional education aimed at developing a fully rounded person. This is probably the kind of African centered education that is proposed to fight and eradicate a lack of responsibility; culturelessness, senselessness, infidelity; lack of sense of direction; self-centeredness; deviant and inappropriate behavior to name a few. It is this kind of education as Bennaars (1993) put it that ingeniously combined both content and method that should be sought, a combination resulting in education being integrated in the African child as wholesome and all pervasive. Profoundly, traditional education was highly functional in character, and oriented towards everyday life in a particular community, stressing practicality and participatory action. Bennaars (ibid) also firmly believes African traditional education incorporated a religious dimension.

Further, an African centered education demands teaching from a cultural perspective relevant to African people. Second, it demands the reconstruction of African consciousness, and third, it demands a particular type of African quality in educators, curriculum planners, educationists and education departments that will resolve to determine agency centeredness; psychic integrity and cultural fidelity of African education in South Africa. Therefore, both the realization of African Renaissance and present restructuring of the education system in South Africa can be determined in cognizance of these demands pertaining to African centered education.

In order for African Renaissance education to be relevantly addressed, Mkabela and Luthuli (1997:164) contend that within the content of philosophy of education in South Africa, there should evolve a system that not only retrieves African philosophical presuppositions, but also offer the opportunities of human advancement for all South Africans. Evidently, from such a philosophical point of view, a proper foundation for African centered education is laid, and thus, the building of such a philosophical foundation remains a prerequisite whereupon an African centered education could embrace an African philosophy of life, African culture and traditions. However, the building or reconstruction of the foundations of education should guard against the weakness of borrowing quick fix theories and foreign programmes for South Africa's education problems.

In essence, South Africa ought to design its own globally competitive African education system. In that regard, an African centered education could probably address the needs of African people. One firmly believes education for Africans, duty-conscious citizens, with the right attitude, values and character and relevant skills for the job market is essential. Prevalently, the great task facing an African centered education is the fierce challenge to provide Africans with a true quality education of African origin. Therefore, as noted earlier by Dalamba (2000), the African Renaissance has boundless possibilities, and as such, in education it can liberate learning through creativity and paradigm shifts which can seek to affirm African knowledge systems through a curriculum that is committed to incorporating and celebrating African thinkers and African achievements. Relevantly, Tarrant (1989:700) quotes Rousseau explicating the proposed African centered education in that:

“... it is education that you must count on to shape the souls of the citizens in a national pattern and so direct their opinions, their likes, and dislikes that they shall be patriotic by inclination, passionately of necessity”.

In the new millennium African education demands resuscitation of the previous valiant effort cited by Bennaars (1993:57) that led to the remarkable rapid expansion of education in Africa. At the focal point of this research there is a need to develop an African attitude to focus on their education. Amazingly as Bennaars (1993:58) further argues, education for most people simply means schooling, it being a matter of instruction as provided in schools, colleges and universities. Profoundly, schooling alone will not succeed unless at home parents and surrounding community of schools play a major partnership in education of their children. African values, norms, art, craft, music demand to be revived thereby expertise from communities need be invited. Secondly, schools alone cannot succeed while they are pressured by provincial as well as national traditional examinations. It is agreeable as Bennaars (1993) argues that schools are failing in their role to educate young people for living in today's society. This includes a failure to provide moral and social education, not to mention the basic education to cater primarily for the basic human needs like nutrition, health, shelter and security.

Education in the correct Afrocentric perspective might viably succeed if it renders Africans with an intense interest in psychological location; finding the subject place of Africans in any phenomenon; defending African cultural elements as historically valid; celebrating centeredness and agency and commitment to lexical refinement of their language and that of others, and the ability to revive the collective text of African people. In this way, it would help Africans relive a liberation consciousness and regain this quality of thought of African people in innovation, in criticism and interpretation.

Essentially humanizing African education will be liberated from hegemonic Eurocentric education. Afrocentricity's goal will be achieved by creating and reconstructing African values and genius, thus, Africans ought to act African in order to realize development of an Afrocentric curriculum; African school programmes; Afrocentric multimedia systems and programmes; African knowledge systems and textbooks for Afrocentric education.

Thus, it is hoped not to wholly transform African education with these thoughts in this thesis, but rather to deepen practice. The thesis, therefore, aims at providing a framework for educationists, practitioners, policy makers, curriculum designers, educators and all involved in African education as a wake-up call that a pseudo-Eurocentric African Education is not at all the best education for Africans in their diversity in South Africa.

Education should enhance rather than change the African image, what the colonial/apartheid education had over the years, stressed a civilized or a changed African outer-image to the extent that their inner-image had followed suit. Surely, Africans are engaged in a psychological warfare in education. And so Kaphagawani in Coetzee and Roux (2000:90) states, this is resultant to a Euro-African dealings in Africans having lost almost Africanness, in order to be accepted by and in Eurocentric dealings. Conclusively, education sought, ought to help African people with esteem, pride, improving their being and their environment as a people.

Research Methodology: A Critical Evaluation of the Place of African Renaissance in South African Education

As I work to critically describe the place of African Renaissance in the South African education, here I will attempt to analyze and describe the place of African Renaissance by means of a qualitative research method. It was inevitably essential in the course of research to determine what African Renaissance phenomenon called for in transforming the South African education with regard to African education. It was envisaged central to incorporate the Afrocentric perspective in African education in order to ascertain what to promote; what to preserve; what to revive and retain in the South African education system. In this endeavor I evaluated these issues among indigenous Africans in KwaZulu-Natal, especially Zulu speaking people, by means of the qualitative approach in the form of an ideographic method.

At a starting point, qualitative research is a holistic approach that is usually inductive and designed to answer general questions. In a sense, the human experience or point of view was seen as more important than the scientific point of view (Sprinthall et al 1991:101). Sprinthall et al (1991:100) concurred with Bryman (1988:46) in defining qualitative methods. It is asserted that qualitative methods were approaches used to systematically gather data from the social world. The data was purely descriptive since the approach seeks to describe and analyze the culture and behaviour of humans and their groups from the point of view of those being studied (Bryman, 1988:46). Barr et al (1953:10) and Sprinthall et al (1991:100) agree that data collection is not numerical; hence it is most difficult to quantify. Probably, as Barr et al (1953:10) put it, it was the complex and not observed traits and qualities such as interests, attitudes, appreciation, loyalties and beliefs that were frequently the most important and most difficult to quantify. Most relevant, Isaac and Michael (1995:219) contend that in its analysis, qualitative research depicted an attribute of a naturalistic inquiry in two ways because its relevance on human perception, naturalistic inquiry led to multiple realities that the world was seen through the eyes of more than one beholder. Secondly, trustworthiness of results involved special criteria which includes the notion of credibility, the means to produce findings that were believable and convincing; transferability that attempt to apply findings in one setting to other contextually similar settings; depending on ability, which address the question concerning findings consistent with those of other similar investigations, and last, conformability, which ensured that both the process and product were auditable.

This research revealed something about the interviewees' concerns. Surprisingly, the same phenomenon surfaced in Bryman (1988:46) where interviewees' moved into areas which most interested them. Therefore, the pay off was that the researcher reached that data that was central to the client

Isaac and Michael (1995:218) stipulate three principles that qualitative research purpose should be based on. According to this view, the philosophical viewpoint of phenomenology allows multiple realities arising from natural differences in the development of human perceptions. The second principle underpins that the thrust is to investigate human behaviour in its natural and unique contexts and settings by avoiding the artificial constraints of control and manipulation. The last principle articulates that qualitative research is heavily empirical and ideographic in its outlook, because it is not concerned at arriving at a final unified system of knowledge. Put more concisely, by both Isaac and Michael (1995:101), qualitative methodology principally reflects the role of subjective judgment in generating data from interviewees' own perspectives, and not from the scientists-observers perspective.

Husserl in Bryman (1988:51) argues for the presence of phenomenological reduction in qualitative research. Phenomenology as defined by Bryman (1988:46) is inter alia the main intellectual undercurrent which tends to be viewed as providing qualitative research with its distinct epistemology.

Husserl advocates that the observer needs to bracket the dense thicket of prior undertaking, from the universal structures of people's apprehension of the world, in order to grasp subjective experience in its pure, uncontaminated form. More importantly, as Bryman (1988:52) asserts, that an attempt to understand social reality must be grounded in people's experience of that social reality. Consequently, failure to recognize and encapsulate the meaningful nature of everyday experiences runs the risk of losing touch with social reality and furthermore runs the risk of imposing instead of a fictional non-existing world constructed by the scientific observer.

According to Sprinthall et al (1991:101) when using qualitative research, data is gathered from the interviewers' written notes or tape recordings. Therefore, the results are non-statistical written descriptions that help in understanding people's perceptions. This is, precisely because the people's perceptions about African Renaissance education were crucial. And this qualitative data according to Barr et al (1953:10) merely indicates the presence or absence of acts, components and aspects of things whereas quantitative data indicated their amount. Also, Bryman (1988:53) avers that the "conversational analysis" draw on full transcript and recordings of conversations in natural situations which are presented in an unadulterated form to the reader, along with my own interpretation of the flow of events. Eventually, the conversational analysis is seen as an approach more in keeping with the qualitative methodology. I used the conversational analysis in this presentation.

Further, characteristics of qualitative research were identified, a process Bryman (1988:61-69) identifies as six characteristics of qualitative research. These were found significantly relevant to this present research. First, "seeing through the Eyes of ..." is the most fundamental characteristic of qualitative research. This entailed expressing commitment to viewing events, actions, norms, values etcetera, from the perspective of the people who are being studied. The strategy of taking the subjects' perspective is often expressed in terms of seeing through the eyes of the people one is studying. Eventually, as Polsky in Bryman (1988:59) argues, successful research depends on the ability to look at people, listen to them; think and feel with them, talk with them rather than at them.

Second, the main purpose of qualitative research is to provide detailed descriptions of the social setting investigated. Bryman (1988:63) contends that qualitative researchers advocate that such descriptions should be at the very least consistent with the perspectives of the participants in that setting. Bodgden and Biklen (1982) in Tuckman (1988:388) concur in that qualitative research attempts primarily to describe and is only secondarily to analyses. Therefore, the emphasis according to Bryman (1988:63) is on description, entailed attending to mandate details; the apparently superficial and minutiae of everyday life are worthy of examination because of their capacity to help us understand what is going on in a particular context and to provide clues and pointers to other layers of reality. In essence, more description was often demeaned and portrayed as lacking intellectual integrity, because analyses and explanation were seen as the real 'stuff of research. Actually, as a qualitative researcher, I invariably sought to go beyond pure description and to provide analyses of the environment I examined.

Sherman and Webb (1990:46) argue that context specific events cannot be understood if isolated from their context, a reality answered by the third characteristic in that qualitative research exhibits a preference for contextualism in its commitment to understanding events, behaviour, etcetera. Hence, Bryman (1988:64) contends that it is inseparable from holism which entails an undertaking to examine social entities, for example, communities, as wholes to be explicated and understood in their entirety. The theme of contextualism and holism engender a style of research in which the meanings that people ascribe to their own and others' behaviour have to be set in the context of the values, practices, and underlying structures of the appropriate entity as well as the multiple perceptions that pervade that entity. That is why Sherman and Webb (1990:46) assert that a qualitative researcher seeks to understand as closely as possible experience as it is actually lived and understood and attempt to discern relationships between those experiences. Actually, this research was based on this emphasis on the need to interpret what was going on and what ought to be in education in terms of an understanding of the whole society and the meaning it had for the participants. Hence, one took into cognizance that events could be understood if they were situated in the wider social and historical context. Fourth, there is an implicit longitudinal element built into much qualitative research as a symptom and cause of an undertaking to view social life in a process rather than in static terms. Tuckman (1988:388) affirms this characteristic in that the concern was with process, that is, with what transpires, as much as with product or outcome. Actually, the view entails social life as an incoming interlocking series of events. Bryman (1988:64) further contends that qualitative research emphasis is seen as a process to reflect the reality of everyday life, and thus, the general image is that qualitative research conveys insights about social orders in a setting of interconnection and change.

Fifth, the qualitative research is characterized by flexibility and lack of structure. Both Tuckman (1988:388) and also Sherman and Webb (1990:46) concur in that the natural setting is the data source and is opposed to abstract or theoretical setting. Bryman (1988:66) states that qualitative research tends to favor a research strategy which is relatively open and unstructured, rather than one which has decided precisely what may be investigated and how it should be done. Therefore, with regard to this research open research strategy enhanced the opportunity of coming across entirely unexpected issues which might be of interest. That was because the research was immersed in a social context and could defer analysis until fully acquainted with it. Tuckman (ibid) further contends, that irrespective of whether the research problem was closely defined, qualitative researchers tend to view the predominantly open approach which they adopt in the examination of the social phenomenon. The method allowed me access to unexpectedly important topics which may not had been visible to me had the domain of study been foreclosed by a structured and hence potentially rigid strategy. Second, it was even possible for me to discover that a particular focus was irrelevant. Of particular interest was my qualitative ability to recognize the irrelevance of my research question from within the framework of the community (the contextual emphasis) and the ability to change direction in the formulation of my problem.

Lastly, the qualitative researcher frequently rejects the formulation of theories and concepts in advance of beginning their perspective. In collaboration with Bryman's (1988) characteristic, Sherman and Webb (1990:46) and Tuckman (1988:388) fully agree in that qualitative enquiry is not merely a search for knowledge for knowledge's sake, but a search for the significance of knowledge. It was, therefore, important for me to adopt an open approach with open-ended questions to interviewees, seeking their views, feelings, ideas rather than search for knowledge or facts.

Bryman (1988:68) further contends that qualitative researchers in particular view the imposition of a pre-ordained theoretical framework as deleterious because it may excessively constrain the researcher and may exhibit a poor fit with participant perspectives. Consequently, I chose an approach in which the formulation and listing of theories and concepts proceed in tandem (during the fieldwork period) with data collection.

Rationale for Undertaking Qualitative Research

In this research, qualitative research had been employed because I wanted to critically analyze the perceptions, the feelings, and attitudes of the African people about the place of African Renaissance in the South African education. It was strongly felt that a qualitative approach was more suitable for this type of research. In focusing upon the meaning that African Renaissance had for Africans, it allowed me to examine their interpretation of the African Renaissance phenomenon and contextually explored, defined, redefined what type of education could be envisaged in South Africa. Thus, there were five fundamental reasons why I chose qualitative research: (1) qualitative inquiry leads to qualitative understanding, hence a qualitative understanding to gather a range and quality of human thought and may help to restore those moral dimensions of thought and practice one finds so absent in African life today; (2) qualitative inquiry enhances the critical and intellectual dimensions of human thoughts and enables researchers to view themselves in relation to the larger world; (3) qualitative inquiry serves to heighten our critical sensibilities and thereby help us to reformulate our problem in fresh and constructive ways; (4) it causes us to acknowledge our assumptions so that we can suspend beliefs in these familiar convictions and examine evidence in a new and productive manner, and (5) qualitative inquiry seeks to make phenomena more complex and not simpler. For complexity, not simplicity, describes life in both the past and the present (Sherman & Webb, 1990:45).

It was, therefore, imperative to select a more grounded realistic methodology to assess general qualitative impact from a qualitative point of view that research findings could not be taken out of context qualitative research methods, as Isaac and Michael (1995:218) state, they are heavily empirical and ideographic in its outlook, and it was for this reason that I also engaged an ideographic method.

And in a nutshell, the ideographic method involves the intensive study of an individual as opposed to interpreting the person on the basis of statistical investigations, generalizations or causal laws (Swanepoel & Mulder,1989:15). Hence, an ideographic research projects the focus on the individual, therefore, it is person centred. The point of departure is that we begin our research with experience, not with my interpretation as I listened, viewed and transcribed what people said about the place of African Renaissance in South African education. The ideographic method as employed in this research involved the use of interviews, and accordingly, ideographic studies never involve large numbers of people, hence the in-depth investigation here involved five people.

Sampling

Rummel (1964:73) contends that sampling is governed by the factors of expediency and administrative convenience. It is an ideal to obtain information from all principals, inspectors, schools, and parents in South Africa or in KwaZulu-Natal in particular, so as to interpret their perceptions about the place of African Renaissance in South African education. Unfortunately, this would make the study very large, unmanageably expensive and time-consuming.

The sample was then taken out of the target population. The target population was of African schools in KwaZulu-Natal. Nevertheless, Ny et al (1996:175) advises that one must identify the portion of the population to which one can have access that is termed accessible population. Accessible population is influenced by time and resources available to me. I have chosen to deal with the accessible population of Empangeni Region, in KwaZulu-Natal's Department of Education. Time at one's disposal and unavailability of both financial and material resources restricted one to the accessible population in this research.

The purposive sampling was utilized as appropriate to this research. Wallen and Fraenkel (1991:139) contends that a purposive sampling is different in that the researcher does not simply study whoever is available, but uses his or her judgment to select the sample for a specific purpose. Isaac and Michael (1995:223) concur and go on to the power of purposive sampling lies in selecting information-rich cases for study in depth cases from which one can learn most about issues central to the purposes of the evaluation and the need of decision makers. It was advantageous to use this method of sampling, simply because, as Bailey (1987:94) states, used my own judgment from own research skills and prior knowledge. In regards to respondents chosen, the major disadvantage, according to Wallen and Fraenkel (1991:139), is that inpurposive sampling the researcher's judgement might be in error. The researcher may not be correct in estimating the representativeness of a sample.

A small purposive sample of five African people namely, inspectors of schools and a community leader were adequate for the purpose of this research. For ethical reasons, respondents who happened to be involved in education were selected because of their involvement in African schools.

Role of the Researcher in Data Collection

My role as a qualitative researcher was crucial in this qualitative research. Bryman (1988:61) maintains that: (1) a researcher is called to see through the eyes of the people he is studying. That involves preparedness in the researcher to empathize with those being studied; (2) a researcher is called to penetrate the frame of meaning with which they operate. In conjunction with this call there is a need to attend to a multiplicity of world-view. As qualitative researcher one was concerned to see the place of African Renaissance in Education from the interviewees perspective; (3) a researcher is called during interviews to engage in a conversational style of interview; and (4) a researcher is called to be an instrument in qualitative research. Tuckman (1988:388) clarifies that the researcher is the key data collection instrument all instruments including my role as researcher in methodology warranted discussion.

Details of personal or professional experiences of the researcher are essential to be included in order to see what the researcher brings that enables him to empathize with participants' experience and perception. Actually the researcher plays an active role in this research. Therefore, it is important to know the personal connections the researcher may have to the topic being studied. And on the basis of this principle, in the next unit one reported on one's personal and professional information that may have affected data collection, analysis and interpretation either negatively or positively in the minds of the users of the findings.

Ethical Consideration

It was crucial because of the qualitative nature of this research to make some ethical considerations. Tuckman (1988:14) states that the matter of ethics is important for educational research, simply because the subject of study is the learning and behaviour of human beings. Therefore, one has to be cautious as one's research may embarrass, hurt, frighten, impose nor otherwise negatively affect the lives of the participants in the research, and as Tuckman (ibid.) advises that the educational researcher may begin by asserting and accepting the assertion, that there search has the potential to help people improve their lives and, therefore, may remain an integral part of human endeavor. Consequently, one accepted this assertion which demanded taking into account some ethical considerations. Therefore, I considered anonymity, confidentiality and research responsibility discussed hereafter as vital ethical considerations in this research.

Thus, in regards to anonymity, at the beginning of each interview I assured interviewees that they need not fear because I would not for any reason compromise their right of anonymity. According to Tuckman (1988:15) all participants in human research have the right to remain anonymous, that is, the right to insist that their identities do not be part of the salient feature of the researcher. Second, in the arena of confidentiality during the interviews all interviewees were assured that any data collected from them through tape recording would be held in confidence. Actually, Tuckman (1988:15) contends that the respondents may be concerned that others could gain access to the research data and use them to make judgments of character or performance. Hence, Wallen and Fraenkel (1991:39) maintain that participant protection is perhaps the most important ethical consideration of all, and that it is a fundamental responsibility of every researcher to do all in his or her power to ensure that participants in a research study are protected from any physical or psychological harm or danger that might arise from research procedure. In accordance, therefore, with the ethical principle for ensuring confidentiality of research data, I removed names of all data and roster (Tuckman, 1988:15) all data by first five letters of alphabet and all original test protocol was destroyed as soon as the study was completed.

Next, this research compelled me, like in all other researches, to display some added responsibility. Thus, I was cautious to respect the right of the participant who expected researcher's responsibility. Because, as Tuckman (1988:15) avers, every participant in a study has a right to expect that the researcher be sensitive to human dignity. It was, therefore, incumbent upon me to particularly reassure participants that they would not be hurt by their participation during their interviews. The respondents were also assured that if they were interested in the study the findings, I would be make it available to them.

And last, ideograms were presented as representative of the main concerns of the area of research on African Renaissance education as a data was collected from Superintendents of Education Management (SEM) and a prominent community leader, during the interviews, and it was precisely the subjective experience of relevant respondents that were relevant to this research. Therefore, their experience, feelings, attitudes and views were of particular importance in evaluating whether African Renaissance has a place in the South African education. And furthermore, the interpretation of research data was undertaken, and the responses on each research question were collated, synthesized and critically interpreted in order to describe African perceptions on the African Renaissance. Most importantly, the research through interviews, tapped the opinions of respondents and their perceptions on how African Renaissance would be accommodated in South African education.

Summary, Recommendations and Conclusions

The research findings were derived from both the literature review and the responses from interviewees. Data obtained by means of ideographic method was employed in describing the place of African Renaissance in education. The key elements of the significant themes have been synthesized and are presented as:

What is African Renaissance?

A major revelation in the interviews was that respondents defined African Renaissance in the context of an African cultural perspective. Respondents used the following terms expressing their views on what African Renaissance is all about: rebirth; reshaping; reawakening; revisiting; revitalizing; “going back to the African roots”; rediscovery of African identity and the renewal of African consciousness. Respondents believed that African cultures, customs and consciousness must be reawakened through the African Renaissance. Hence, I conclude that the African Renaissance is a prerogative without which reawakening of African identity and consciousness is an illusion and thus rendered as farfetched.

The African Renaissance Ideology on School Change

African Renaissance is still an ideology held by top-level politicians. Responses unanimously negated the question. The responses revealed that the idea of African Renaissance has changed nothing in schools since it came about, and for it to take off well; there is need for full cooperation of all stakeholders. Although the Outcomes-Based Education (OBE) curriculum strove towards it; African languages need be taken as a starting point to bring about Africaness in schools. Thus, African schools should reflect Africaness in tone and in their culture.

The Envisaged Type of African Renaissance Education

Respondents believed that the restructuring of the present curriculum should be carefully taken. Research found out that this type of education should entail a deliberate drift in all forms of management and in classrooms; African children should be introduced in all forms of historical practices of the indigenous African people. Research has furthermore revealed that this type of education should accommodate and enrich the standards, norms and values of African cultures. Thus, this education should be African, and depict Africaness in every respect in and around every school inclusive of the Zulu traditional education system.

Furthermore, it should produce seasoned Africans, characterized by genuine self-respect; respect for others and appropriate conduct an ideal worth striving for. There is clear indication that African centered education should be deliberately introduced within the present curriculum, and thus, this would also entails expertise through certification of what is indigenously African in various fields such as language, history, culture, philosophy, etc.

Successful Implementation: Considerations for South African Education

From the research differing considerations emerged on this question. Responses revealed that colleges of education should be reinstated. The duration for training at a college was essential for grounding and infusing African Renaissance ideology and concepts in new African educators. A proposed curriculum must draw back the rich African backgrounds and incorporate it in the current educational practices. The education curriculum should not ostracize African cultural background information. The research also found that education should promote African unity with emphasis on the concern of others and the toleration of languages and cultures, generosity and love for others. Learning areas that include history, religious education, African science and medicine should receive priority. Thus, institutions for training educators of high caliber and Africanized curricula need be considered essential for the successful implementation of African Renaissance education in South Africa.

Incorporating African Renaissance into School Education

The revealed approaches are overlapping and complimentary in many respects. Respondents believed that the incorporation at school level will be through: Human and Social Sciences (HSS); Language, Literacy and Communication (LLQ); Natural Sciences (NS); Technology (TECH); and Tourism. Above all, it is believed that there is need for broad-minded and knowledgeable educators, for transferring and translating knowledge into African practices. Research also revealed that the incorporation at school level involves: character regeneration; involvement of communities in infusing Ubuntu; religious education studied in conjunction with African religion; and formal teaching of revived origins of African customs and practices. Hence, African Renaissance can be incorporated through OBE learning areas at the school level.

Critical Challenges for African Renaissance Education Implementation

A synthesis of responses revealed that in African schools, the critical challenges were: instability in schools; political statements about education (e.g., “Liberation Now, Education Later”) will African educators accept African Renaissance?; preparedness of educators to weave the change; latest South African laws in conflict (e.g., Lawon Leamer Pregnancy) with African culture and attitudes among Africans despising own and other African backgrounds, language, etc. There is clear indication that fierce challenges await the implementation process. One concludes, therefore, this is a daunting task to be undertaken that need urgent addressing for African Renaissance education to be successfully implemented.

The Place for African Renaissance

The major revelation was that there is determination that African Renaissance exist, however, research revealed that approaches need streamlining in order to adequately address African culture, thereby creating a sense of belonging among Africans. Accommodation will be created for African traditions, cultures and customs. This research has revealed that there is a place in education whereby African consciousness, self-esteem, art, music, dance, from childhood through school education would be promoted and preserved as one finds it imperative that African Renaissance should be accommodated in the South African education system.

African Renaissance Accommodates the Concept of Education and Culture

Research found that African Renaissance accommodated the two interwoven and interconnected concepts of education and culture. Respondents believed that the concept presents an opportunity to teach the past and present historical heroic deeds and events of the African people; since education is a vehicle for transmitting (African) culture from generation to generation. Essentially, it is an education in the right direction. A major revelation to me was that African Renaissance offered conclusively, accommodation for teaching, transmitting, translating, and conveying African culture and knowledge.

More emphasis during research was on IsiZulu, a prominent African language in the KwaZulu-Natal province and also nationally. The research found the need that all schools including ex-Model C schools should give due attention and teach IsiZulu effectively. Africans must as a matter of necessity, start by studying their first language first and know it effectively well. There is belief that in addition to IsiZulu, KwaZulu-Natal provincial education should add IsiXhosa and SeSotho for employability and national integration linguistically and culturally in South Africa. Therefore, a reawakening is in dire need of African languages.

Traditional African Cultural Traits Holding Much Promise for African Renaissance

This was a follow-up question; hence it was observed that respondents became excited during interviews when responding to this question. A major revelation was that Ubuntu holds an essential potential of excellence for the realization of African Renaissance. Respondents firmly believed that Ubuntu entails values of: empathy; self-identity; self-respect; respect for others and acting respectfully; consensus; generosity; communalism; holding in high esteem and in great respect one's dignity and identity; cherishing all other cultures. It emerged from research that Ubuntu is an: engine; "foundation-and-nucleus" of an envisaged goodness and holiness and "the only vessel" to help in the realisation of African Renaissance. I found it clear that Ubuntu, unadulterated, in Africa, for Africans, as the greatest good sought, holds much promise for the realisation of the African Renaissance in the South African education.

Elements of Ubuntu: Significant Consideration

Respondents finnly believed that elements demanding important considerations in educating school-going youth should includ: respect for things and nature; honesty; self- respect; self-love; respect for one another; loving others as thyself; empathy; being cooperative and supportive in the community.

African Renaissance Ensuring the Revival of Culture of Leaming, Teaching and Services

The research found out that an uncompromising respondents' attitude in that Ubuntu ensured and was the core to the revival of a Culture of Leaming, Teaching and Services (COLTS). Research revealed that the two prominent features for revival is that educators will teach effectively and with honesty and dedication; and that learners will probably learn and will be teachable if these are emphasized. These two would honestly take up their responsibility of performing one's duties according to the desired purpose. I found it clear that Ubuntu is the essential condition for COLTS.

Indigenous and Trained African Educators: Better Positioned to Facilitate African Renaissance Education?

One was astonished by responses that emphatically rejected the above notion; a major revelation was that African educators were not in a position to facilitate African Renaissance because most were disoriented because of their lack of expertise. Thus, there was need for reorientation and retraining and the reopening of colleges of education, as colleges offer some security for engraving the African Renaissance ideology.

There is a belief that in order to facilitate and effectively implement African Renaissance, African educators should operate from a higher ground so that it can be emulated by learners, and therefore, African educators emulated need to be knowledgeable; attain expertise in their fields of study; be self-disciplined; focused; principled; of high moral standards; duty conscious, and be responsible.

Recommendations

This segment presents the recommendations regarding the place of African Renaissance in the education of South Africa on the basis of the findings of this study. The implementation of these recommendations might clarify the accommodation of African Renaissance. Relevant departmental officials need to attend to these in an unbiased and apolitical manner. The most important aspect of the recommendation is aimed at the possibilities of incorporation of African Renaissance in education. In the light of the literature review in the study, interviews and observations, I recommend, as discussed below, the inclusion of indigenous African education, indigenous African curriculum, the African philosophy of Ubuntu, whereby incorporation of African Renaissance in the education system of South African will be optimally realized.

Indigenous African Education

The introduction of African philosophy in teacher education is recommended. According to Young (1937:115) African philosophy characterized a genuinely indigenous African education system. Through this education system the child will be shaped in the right behavior and the adolescent prepared for the right duty.

Young (1937) attests to the fact that investigations has shown that African methods were both pedagogically effective and psychologically sound. Two departments were used in shaping the child. Between the two departments the African covered three areas, namely, gentility, citizenship and sex. Presently, this is extra curricula in moderm day education system, not handled by educators, but by outsiders or NGO's, especially sexuality education. Young (1937) argues that moderm education is hampered in at least one direction when compared with indigenous education because its foundation is upon books about things and not upon things themselves. Furthermore, Young (1937) alleges that on the issues of citizenship and sex, African communal methods walked clear-eyed and frank until they were made with a "hush-hush" attitude to be furtive and apologetic on these matters. One suggests, therefore, that there is need to offer help to educators in dealing with these issues of citizenship, sex, social hygiene, because they must be clear-eyed too, and frank.

Indigenous African Curriculum

An indigenous African curriculum is recommended. One deduces, therefore, that the indigenous African education system presents African Renaissance education with the starting point of transforming a curriculum framework. Hence, I recommend the following curricula issues like etiquette which was the first subject on the African educational syllabus; the patterns of behaviour, the correct things to do in each of a number of varying circumstances. This is because this eliminates awkwardness and self-consciousness. Further, I recommend behaviour patterns for boys, girls, married and unmarried woman. Thus, according to Young (1937:140) behavior patterns are based on three basic principles, namely: that nothing done hurriedly can be rightly or with worthy dignity; that social contact should always be ranked in importance above ordinary routine duties; that hospitality should never be given the appearance of a causal or incidental thing but always as a central and vital value, a thing not merely never to be omitted, but never to be skimped or hurried, and ultimately the sole goal of education would be to produce people ready at any moment with the right behaviour, for that particular moment-called self-possession, a process I presume is pivotal for moral regeneration in South Africa.

The African Philosophy of Ubuntu

I recommend that Ubuntu should be accorded subject status in the African centered curriculum and that it can be taken as another name for 'life orientation-learning area'. Over and above the literature reviewed has revealed that "Ubuntu" was the goal for the indigenous African curriculum. It has also been revealed that "Ubuntu" is what the modern day South African society seeks. As the art of being human, the human virtues as exemplified by goodness of character and behaviour, Ubuntu refers to the human qualities acquired by an individual through personal establishment and molding by voluntarily and intentionally accepting and internalizing human values in terms of the culture and the philosophical convictions of people. Hence, Ubuntu is the "spiritual foundation of all African society" (Heese & Badenhorst 1992:15).

I recommend "Ubuntu to be taught in African schools to equip youth with such knowledge and skills that would enable them to develop a keen sense of nationhood and service; to develop physical, social, mental and spiritual behaviour patterns that will make them worthy citizens; to develop the pupils' concept of themselves as individuals who are pillars of the nation, hence the necessity for them to dedicate themselves to the service of the nation (*Annual Report-Department of Education and Culture*, 1993:21). Indeed, Ubuntu as a subject is value-laden and is Afrocentric, and thus, Ubuntu emphasizes the cultural heritage that Africa has bequeathed to her people.

And in this paradigm, the virtues of Ubuntu are identified as: honesty, loyalty, respect, courtesy, reliability, unwavering obedience to adults, - to seniors and authority, clear-cut sex and marriage controls, fair play in fight and wars, truth, justice, respect for personal property, compassion, tolerance of views and races, sensitivity to the aged- the handicapped and less privileged and enthusiasm for life (Heese & Badenhorst, 1992:15-16). This, therefore, suggests a possibility of according status to the subject of Ubuntu in the new South African curriculum. In essence, as Peter in Wringe (1984:87) states, these are basic values -distinctive to the type of democratic society in which we live.

The Incorporation of African Renaissance in the Education system of South Africa

The incorporation of African Renaissance in education system is recommended. One envisages that the transformational Outcomes Based Education (OBE) curriculum framework is good for the incorporation of Afrocentric education in the education system. This framework, it is believed, is a philosophical and organizational framework which sets out guidelines for teaching and learning. Accordingly, this is a framework which provinces and schools may build their learning programmes. It identifies important components of education for South African learners. It is descriptive rather than prescriptive (Policy Document for (2005; 1997:2). Therefore OBE renders itself: (1) method of educational improvement; (2) as a means of meeting the needs of all students regardless of their environment; ethnicity; economic status or disabling condition; (3) claims to create a greater curricular focus, develop better instructional methods and assess student achievement with precise clarity and validity; (4) advocating hope to shift current educational practices, (5) a change in philosophy and beliefs, objectives tied to learners outcomes, core and extended curriculum development mastery of learning, accountability via an information management system and criterion referenced assessment (Capper & Jamison,1993) and (6) traditional, transitional and transformational Outcomes Based Education is evolve from a micro curriculum and instructional design approach to a more comprehensive approach (Spady & Marshall,1991:67).

One is of the conviction that Outcomes Based Education offers itself as a truly emancipatory educational model for African Renaissance. The above Outcomes Based Education principles, therefore, offer accommodation to African Renaissance, and thus, there is place for African Renaissance. The Outcomes Based Education philosophy as discussed by Capper and Jamison (1993) emphasizes outcomes based education philosophy based on six assumptions: (1) all students can learn and succeed, success breeds success, and schools control the condition of success; (2) all decisions are driven by the vision of "what the student should be able to do" on completion of various milestones: a lesson, a unit a subject or grade, or a public school career; (3) on completion of the learner outcomes, both core curriculum (focused curriculum 'Which every student is expected to learn) and extended curriculum ("extensions" or "enrichments" of the core curriculum) are developed; (4) Outcomes Based Education relies heavily on the technique of mastery learning; on a given time to do so.

Blooms mastery learning principles call for students to master prerequisite skills before moving on to advanced skills; (5) schools should develop a computer-managed system. This is a means to store and manipulate data about student achievement and prerequisite knowledge and (6) it is necessary to have an equally focused assessment system; assessment which validly assess 100% of the material taught (Capper & Jamison,1993).

Consequently, these are components through which the Outcomes Based Education seeks to make learning an equitable experience for all learners, assuming that all students can learn, incorporating teaching techniques and educational structures which enhance rather than impede the opportunity for students to learn.

The Curriculum 2005 Framework is aimed at General Education and Training Band (GET) which comprises three phases; namely Foundation Phase (Grade R to 3), Intermediate Phase (Grade 4 to 6), Senior Phase (Grade 7 to 9), and [Grade 10 to 12 inclusive] (Policy Document, 1997:4). And according to the Policy Document (1997) the Foundation phase is part of Early Childhood Development (ECO) which intends to focus on the care and development of young children which must be the foundation of school relations and the starting point of human resource development strategies from community to national levels.

Secondly, in the Intermediate Phase it is envisaged that teaching and learning be highly contextualized and largely integrated. Learners begin to understand detailed relationships between materials, incidents, circumstances and people and are able to infer the consequences of such relationships. Peer acceptance is extremely important to learners in this phase. Group work, project work and peer assessment should feature prominently in their learning (Policy Document 1997:5).

Lastly, the Senior Phase is the area of great inter for incorporating African Renaissance. The scope is only limited to this phase considering the researcher's experience in the phase and most importantly to keep the research focused since the inclusion of other phases in detail would unnecessarily make research too lengthy. The Senior Phase, according to Policy Document (1997:6), envisages that learners are increasingly able to research independently of concrete materials and experiences; engage in open arguments; are willing to accept multiple solutions to single problems; offered learning content be less contextualized, but more abstract and more area specific. It should be clear that learners are being prepared for life after school.

African Renaissance should build in the Outcomes Based Education curriculum five learning areas, namely language, literacy and communication (LLQ; Human Social Sciences and Economic Management Sciences (HSS; EMS); Natural Sciences and Technology (NSTECH); Arts and Culture (AO; and Life Orientation (LO). It is believed that these five learning areas are crucial and key to the realisation and of cardinal importance according to the introduction and implementation of African Renaissance in the South African education system. The envisaged model provides learning activities of great concern in the syllabus. Moreover, the model provides objectives that need attaining through an African model. Hence, the discussion below is only restricted to the rationale of each learning area as well as teaching and learning practice demanding inclusion and its implication for African Renaissance education. The rationale behind these learning areas attests that:

(1) *Language, literacy and communication* are intrinsic to human development and central to lifelong learning. The advancement of multi-lingualism as a major resource affords learners the opportunity to develop and value their home language, cultures and literacies; other languages, cultures and literacies in our multicultural and in international context and a shared understanding of a common South African culture (Policy Document, 1997: LLC-2).

One recommends, based on research results, that attention should be focused on African Languages in this regard. This should be promoted through African literature (oral, storytelling narrative, poetry; praise singing); distinct African dance (for young men; for girls; for national celebrations; for weddings, etc.); indigenous African music (traditional music for girls; boys; bereavement; work songs; National African Functions, e.g., Umkhosi woMhlanga; war songs; family songs; clan songs, etc.). Most importantly, the subject might invigorate learning power, restore human spirit, wisdom, love and appreciation of their African language; encourage local community involvement in curriculum delivery; develop rhetorical power in speech and develop oral expression expressed during storytelling, and praise singing.

(2) *Human and Social Sciences* (HSS) contributes to developing responsible citizens in a culturally diverse, democratic society within an interdependent world; will equip learners to make sound judgments and take appropriate actions, comprise the study of relationships between people and between people and their environment, and develop distinctive skills and a critical awareness of social and environmental patterns, processes and events (Policy Document, 1997:HHS-2). In relation to HSS, the Economic and Management Sciences (EMS) will equip learners with knowledge and comprehension of economic and management skills and competencies that will enable them to play a vital role in the process of transforming the country's economic, social, political, technological, physical and demographic environments. Learners are introduced to an understanding of the wealth of creation process by equipping them with the necessary South African background and knowledge in the different spheres of the economy, such as basic economic, management, finance, administration and institutions.

The acquired knowledge, skills and attitudes will enable the learners to make a contribution towards the improvement of the standard of living, human development, justice, basic conditions of employment, fair labour practice; productivity; as well as opportunities for all to realise their full potential (Policy Document, 1997: EMS-2).

It is believed that the HSS is the key African subject for African Renaissance, and thus, the history of African nations residing in different provinces in South Africa should be taught. It is suggested in the KwaZulu-Natal province that the Zulu nation's history be fully studied by African children. Key to this history are politics (ideal democracy); ideal government; Zulu Kingdom kingship; Zulu Wars and its heroes; Zulu regiments and its periodization; Zulu historic achievements; history of places and names of places, history for families, local community, etc. The aim of the subject is to revive in learners the appreciation of their own African history; uncover the original roots of family, African historicity and uncover their rich African heritage of as Africans in the South African diaspora.

(3) Continuing, the technology learning area seeks to develop: an ability to solve technological problems by investigating, designing, evaluating as well as communicating effectively in their own and other languages and by using different modes; a fundamental undertaking of and ability to apply technological knowledge; skills and values, working as individuals and as group members, in a range of technological contexts; a critical understanding of the interrelationships between technology, society, the economy and the environment. Thus, this understanding contributes to the development of learners' ability to perform effectively in their changing environment and to stimulate them to contribute towards its improvements; the delivery of quality education and access through relevance to the ever-changing modern world and in integration of theory and practice; the development of citizens who are innovative, critical, responsible and effective; and creating more positive attitudes, perceptions and aspirations towards technology-based careers (Policy Document, 1997:TECH-2-3).

(4) *Natural Sciences* (NS), comprising the physical, life, and earth sciences, involve the systematic study of the material universe -including natural and human-made environments - as a set of related systems. The development of appropriate skills, knowledge and attitude and an understanding of the principles and process of Natural Sciences: enable learners to make sense of their natural world; contribute to the development of responsible sensitive, and scientifically literate citizens who can critically debate scientific issues ...; are essential for conceiving, managing, developing and utilizing natural resources to ensure the survival of local and global environments; and contribute to the creation and shaping of work opportunities (Policy Document, 1997:NS-5).

Natural Sciences and Technology (NSTECH) is also a key African learning area. One recommends that focus should be on taking as compulsory agricultural science especially gardening; nature conservation (usage and care for natural resources); environmental education (value of clean environment - clean water, littering, etc.); health education and personal hygiene; African science and medicine. Teaching learners' agriculture, especially gardening so the nation will be taught how to feed itself. This would proactively help in the fight of poverty and hunger eradication in African communities. Above all, one hopes that learners will love and value nature, the natural resources and a clean and unpolluted environment will be instilled in their minds.

(5) *Arts and Culture*, affirms the integrity and importance of the various art forms which include, but are not limited to dance, drama, music, visual art, media and communication; arts, technology; design and literature. Arts and culture are an integral part of life, embracing the spiritual, material, intellectual and emotional aspects of human society. Culture embodies lifestyles, behaviour patterns, and heritage, knowledge and belief systems. Arts and culture are fundamental to all learning. Arts and culture education and training enable learners to develop: the ability to make, recreate and invent meaning; use of innovation, creativity and resourcefulness; effective expression, communication and interaction between individuals and groups; a healthy sense of self, exploring individual and collective identities; understanding and acknowledgement of our rich and diverse culture; a deepened understanding of our social and physical environment; and our place within that environment; practical skills and different modes of thinking, within a various form of art and diverse cultures; career skills and income-generating opportunities that lead to enhanced social, economic and cultural life; respect for human value and dignity; insight into the aspirations and values of our nation, and effective participation in the construction of a democratic society (Policy Document, 1997:AC-3-4).

I recommend *Arts and Culture* as a key African subject for accommodating African Renaissance. Particular attention should be that in each province of South Africa, e.g., KwaZulu-Natal - Zulu culture, customs, norms and values should at a deeper level be taught. The focal point should be on indigenous African Culture, customs, norms ; values; African art, pottery; sculpture; painting; woodwork, etc. While among other things income-generating opportunities are created, it will also create individual African schools' fundraising strategies. Eventually their products will contribute to the African museums and tourism. It is envisaged that the learning area will in learners, revive appreciation for art; revive a sense of appreciation for beauty; revive a culture of handwork and hence eradicate idleness and laziness; and develop an aesthetic conscience-African consciousness.

(6) *Life Orientation* (LO), is a learning area fundamental in empowering learners to live meaningful lives in a society that demand rapid transformation. Life Orientation is an integral part of education, training and development; this is central to the holistic unfolding of the learners; and locates its vision of individual growth. Life Orientation enhances the practice of positive values, attitudes, behaviour and skills in the individual; promotes a human rights culture; promotes the achievement of individual learners' potential; independent, critical and creative thinking; survival and coping skills; commitment to life-long learning; pleasure in the expression and co-ordination of the intellectual, physical, spiritual, emotional and moral powers. Life Orientation encourages a healthy lifestyle (Policy Document, 1997:L0- 2).

Life Orientation is also a key African subject core to the indigenous African curriculum, and in this, particular attention needs be paid to African traditional approach to sexual education (holiness, honesty or fidelity stresses); self-identification (personal integrity ,self-worth, self-love); African morals and norms (loyalty, honesty, sincerity, discipline, orderliness, goodness) African self-image and self-identity; African traditional religion encapsulating who God is to Africans (liturgy; systematic recitals, songs, oral tradition). There is absolutely no doubt that African Renaissance will be in full operation if and when African learners value and the dignity of the human person is restored (loving others as thyself; good and cultured behaviour is restored; acting respectfully with self-respect is revived; empathy, generosity and communalism) are restored; self- esteem is developed; living in harmony with others or positive attachment to a group is developed and have learnt to maintain a religious conscience with a firm knowledge of God.

One is mindful of the report which stipulates that the phasing in of a revised curriculum has many implications and these should be considered carefully. Time would have to be provided for resource mobilization, development of trainers and learning support materials and the consolidation of national and provincial curriculum structures to drive its implementation. The publishers would require up to 3 years to produce quality textbooks. The entire process will require leadership, vision and a planning and management process (The Review Committee Report; 31 Mey 2000). And the crucial part is that this incorporation could pose numerous problems for school management. Evidently, diversity in schools reflects and necessitates diversity in management structures and procedures at present Undoubtedly the school-based management will be challenged to translate changes and reform in the curriculum into plans and practices which provide a supportive environment at school and extend the support into the classroom.

Critical Challenges for Afrocentric Education in South Africa

From the above-curriculum model arose critical challenges for Afrocentric education. Campbell et al (1969:2) asserts that the escalation of public conflict surrounding school affairs has been a corollary to increasing social demands. One example was the demand for “people’s education” which emanated from the struggle against apartheid system of education which discriminated indigenous African people. The struggle for a liberating education revealed huge backlogs and discrepancies in the apartheid system of education. It would be unwise not to recommend tackling of all those problems since today; most of those problems created by apartheid policy still linger even in the democratic system. Hence, we can concentrate on four challenges deemed to be critical for an Afrocentric education in South Africa. These are namely curriculum development, reviving self-identity in Africans, moral values and religion.

Curriculum Development

There is need to develop an instrument to bring change. Luthuli (1985:71) states that the school curriculum is regarded as one of the instruments that can be used to bring change to fruition so as to reflect the attitudes of the people. However, educational leaders should take responsibility and plan the school curriculum to the changed image of people, taking into account that which is dear to African people. Luthuli (1985) categorically states that educationists, not politicians are key for ensuring peaceful change. Not any educationist is needed, but those who are dedicated to solving the problem and who have the necessary insight. The formal school curriculum, according to Steyn and Viljoen (1991) is increasingly in the firing line because it is felt that the present school curriculum does not sufficiently account for the complex realities of our society. In agreement with Luthuli (1985), the expectations of the local African community cannot be ignored without plunging the curriculum into a legitimacy crisis. Steyn and Viljoen (1991) identify the greatest challenges for the school curriculum. These are: reconciliation between general, formative education and career education; challenge of meeting manpower needs in particular in a free market economy; challenge of career adaptability; enormous challenge of reducing the gap between educational needs (and expectations) and the available resources; uncertainty surrounding culture and value in view of diversity of a multicultural society; the problem of environmental deprivation; and socio-political matters (Steyn & Viljoen,1991:243). And Caston in Kruger (1991) contends that there is continuous pressure for curriculum renewal at the micro-level, that is, in the classroom. Caston stresses the school-based curriculum development which rests on the notion that real change must come from within. This, therefore, demands for the willing core of educators, principals, inspectors and senior management staff to attempt something different.

Secondly, set in the right manner the school-based curriculum development (SBCD) offers the possibility of rich rewards. Therefore, there is no doubt that co-operation between the central authority and the schools on this matter of school-based curriculum development would lead to improved effectiveness of the education system.

Van den Heever (1987:8) states that there is need for curriculum to transform into indigenous curriculum context. This means that there is a need to replace colonial teaching materials by something more African and locally relevant in inspiration and content.

African Self-image and Identity

Literature studied reveals that African people had completely lost their self-image and identity through colonization acculturation which eventually led to inferiorization. Thus, the regaining this inner most resource (Ramogale, 1998) poses a great challenge to Afrocentric education.

In order to restore self-image and self-identity there is need for decolonization. Koka (1995:7) avers that there is a dire need for a performance of mental exorcism where the ritual of the decolonization of the African mind must be carried out in order to wipe the screen of the mind that the African can see clearly our self-image and identity. There is need for an exercise that would enable the projection of the African personality, and assist in the breaking of mental shackles that have for so long tied the African. According to Koka (1995) such a stance can certainly help us retain our personal and natural self-image and identity. We can then proceed into world affairs at the international forum of nations with confidence, pride and dignity. In actual fact, we are faced with the reconstruction of the *being* that have gone through 500 years period of dehumanization, suffering under the most inhuman acts of atrocities, physical torture, mental anguish, economic deprivation, political suppression and oppression, as well as through a historical experience. Rightly so, the African Renaissance ushers in an area where Africans are to find themselves, who they are, what they are, who they can be and what they can be. This remains a huge challenge facing Afrocentric education. Certainly African Renaissance comes in when rebirth is wanted to revive self-identity and self-image (ego and a sense of being and African personality through education).

Secondly, there is a need to face up with the acculturation. Koka (1995) argues that acculturation was aimed at despising, discrediting and ridiculing the local people's customs and social practices labeling these as backward, primitive, heathen and barbaric. People's thoughts, ideologies and concepts were not taken into consideration in the structuring and content of the "new" Eurocentric education system. The conquered people became spiritually, physically and mentally destroyed and demoralized. Their sense of group identity was shattered as their material, wealth, humanity and dignity were annulled. It is without doubt, therefore that people without their culture and identity are people without substance that gives rise to their dignity.

This is a cause for concern for the Africologist in pursuit of excellence in Afrocentric education. More importantly as Koka (1995:10) states, Afrocentric education has to deal with the following resulting from acculturation: (1) African culture and all factors essential for the building and boosting of the African self-identity, became mutilated, distorted and finally destroyed; (2) foreign culture often takes root and flourishes in while there is rot of the indigenous culture; (3) the African personality and identity becomes traded in for "assimilation" or "integration" in the alien culture through the falsehood of the so-called non-racialism, and (4) that indigenous people become plunged into a situation where they cannot even see or define themselves in their own terms.

Third, there is a need to offer education that will eradicate the inferiorisation of African children which occurred because of being subjected to the racist system of education. Inferiorisation is a result of apartheid education which led to a mentally colonized mindset, mesmerized to the extent of non- recognition of personhood and cultural identity. Koka (1995:6) states that the children became so dehumanized that they assumed a psychological position of rootlessness, self-hate and self-destruction. He further asserts that inferiorisation did irreparable damage through inter alia social experiences, poor housing, inadequate health care, racist education system, deprivation of human rights, low workers income levels, economic exploitation, broken families, acculturation and eroded into the indigenous peoples moral codes, spiritual values, and human dignity. It is alleged that this stressful and negative social experiences led to the development of self or group destructive behavioural patterns. This shows the breadth of yjr challenge African renaissance faces.

Ramogale (1998:9), in view of the above, avers that the absence of inner resources in African people is the main cause of the spectacular matric failures which are deeply rooted in the struggle for politics of the past. He further states that the Black Consciousness Movement earlier attempted to encourage critical inwardness which is foregrounding the need for African awareness. Education is therefore faced with this need to encourage critical inwardness in African people. Ramogale (1998) contends that we are tyrannized by a hidden enemy that lurks in our mind-set and cultural habit. He alleges that one such adversary is the pervasive culture of indiscipline in African communities. Absolutely, there is a need to revive self-image and self-identity in African people. Hopefully, Afrocentric education can rescue us from such a horrendous situation of a cultureless people.

Morals or Moral Values

It is critical that goodness and humanness be restored through the school-going-youth in African communities. Luthuli (1985:64) embraces the idea that the beauty of life must be recognized and understood for individuals to enjoy a full life and to present it for generations to come. Literature has revealed the need to teach Ubuntu to the youth. Therefore, according to Luthuli (1985:60) all education (social motivation, social knowledge and affective education) should stress morality, because when people learn to care about other people in return they learn to know about them as well. It is further argued that reasoning must be implemented in the distinction between good and bad.

Learners must be able to reach their own conclusions about right and wrong. What needs to be brought to the minds of learners, therefore, is that an action is not morally right in terms of particular situations and circumstances, but in terms of a general standard of rightness, hence the philosophy of Ubuntu/Botho.

In congruence with (1985), Buthelezi (2001:2) avers that the only true foundation of morality and ethics is in the critical capacity of judgment which can identify and distinguish between right and wrong. Niamoepa (1999:8) states that democracy and South African constitution are premised on the fundamental belief in inherent goodness of the citizenry, on the belief that the citizenry, aware of their rights, duties and responsibilities and organized to express themselves freely, will ensure high ethical standards. Sharp (1980:30) contends that education has a social function to play in initiating the young into those of our arching moral values which bind societies together. Sharp (ibid) cites components of moral systems which are universal. These components, all encourage the spirit of self-discipline and self-control; a sense of self abnegation and positive attachment to the group to which we belong and the spirit of autonomy.

Porkies (1999:10) illustrate the absence of morals in schools. He contends that today South African high schools often look more like crisis centers than education institutions. They are inundated with problems which are racked with social pathology evident in school grounds. Parkies (1999) identify the following problems in schools: pregnant teenage girls; gang related killings; killing of teachers by one another; injuries; troubled and suicidal teens; drug use and dope peddling. African renaissance faces a mammoth task of reviving goodness and humanity through education.

African Traditional Religion

Having addressed African culture and all that it entails, one also singles out African traditional religion as the toughest challenge of all for the South African education system that cannot be disregarded. According to Idowu (1973:103) there is a common Africanness about the total culture and religious beliefs and practices of African people. With regard to the concept of God, there is a common thread, however tenuous in places, running throughout the continent of Africa. Idowu avers that particular reference to the character of deity makes it possible to speak of a religion of Africa. There is one name for God which appears in various forms in several places according to the native language of each locality. Accordingly, the person of faith in Africa has his or her obedience and allegiance to a transcendent God.

The South African Education system faces a challenge in African religious centeredness. Idowu (1973:150) contends that in Africa, on one ground, the real cohesive factor of religion is the living God and that without this factor all things would fall to pieces. Idowu (1973:148-164) identifies four attributes of God in Africa. First, God is a reality and that convey the purest expression of their religious thinking and of their religious experience. Secondly, God is unique as found in attributes, such as: songs, proverbs and in their liturgy that which is aboriginal or foundational, handed down from generation to generation, that which continues to be practiced by living men and women of today as the religion of the forbearers, not only as a heritage from the past, but also which people of today have made by living it and practicing it that which for them connects the past with the present and upon which they base the connections between now and eternity with all that spiritually they hope or fear. Thirdly, God is the absolute controller of the universe, is the ultimate fountain, head of all power and authority; of all sanctions for orderly relations between humankind. Fourth, God is one, the only God of the whole universe. This is a significant part of the African concept of God which must be well understood if one is to understand the African attitude of life with regard to personal relation, and presumably, also, with regard to an African educational approach.

Idowu (1973:1) further contends that religion has always served a purpose which belongs to the very fabric of life itself, as a fact of history as of experience. Particularly in indigenous African education, religion is an inescapable involvement of every member of the human race. Truly therefore, we are all religious, and obviously the inevitability of religion is deep down in the nature of every person. There is, therefore, an inherent urge in humankind which makes religion a matter of ultimate concern above all in African educational practices. As there is no precise line of demarcation between religion and culture, Idovvu (1973:5) makes a rare attempt at differentiation, in that the whole culture covers the whole of people's scheme of life, where religion gives direction and complexion to the scheme.

On top of recognition to be given to the African traditional religion the education system is further challenged to include it as part of school curriculum as a learning area. It is imperative, as identified by Idovvu (1973:84-85), that the four sources of African Traditional Religion namely: set liturgy; systematic rituals; songs and oral tradition, to accommodate this religion as part of Arts and Culture learning area in the school curriculum.

In full support of Idowu (ibid), now with full reference to African Renaissance Nkesinga (1999) advocates the God-factor in the rebirth of the African continent, although Africa is caught up in civil wars, corruption and criminal activities, her people have a firm inner knowledge of God. In actual fact the effects of such recognition on conduct and mental attitude are immense. Most probably, it is the kind of conduct and mental attitude required in African people. Nkesinga (1999) says African renaissance which does not take cognizance of this fact will be alien to the people and will be another failed project He zones the problems of Africa in leaders and people in economically influential positions who have not given God-space in their lives. Ultimately, they have abandoned the sharing spirit of Ubuntu which desires the survival of the other if they are in great need of spiritual and material benefits. According to Nkesinga (1999) this philosophy line up with the incarnation of God in Jesus Christ; for in us is the divine deposit of God via the generosity of sharing, and in reality God shares space, time and resources with us. Because Africa has been on the receiving end of relief, this process has obscured the sharing element in the African philosophy of Ubuntu. Crucially, the God-factor is the dynamic power for loving people projects.

In appreciating Africa, Chikowore (1999) states that Africa is a continent to be proud of; it is God's beloved place, home to all, and the mother of existence, a place where other continental giants have unashamedly exploited her resources. According to him we need to be proud of being ourselves and of being people who live in God's beloved garden of Africa. And furthermore, a new religious philosophy has emerged among African peoples. Luthuli (1981:64) defines this new religious philosophy as religious belief, not only in God, but also in God's human nature, bestowed by the Holy Spirit which has become the basis of a new philosophy of life as African Christians look to the union with God.

In essence African Renaissance should, therefore, according to Nkesinga (1999) be peculiarly focused and drawn from the divine deposited fund- a provision into the African culture for God to be known and appropriated. Africa's birth must recall and recapture a consciousness that is God-centered. There is, therefore, challenge for Afrocentric education to teach learners to know, love and serve God and the Holy Spirit in humble obedience, living well with other people, doing things justly and expressing love and mercy. And in this context, I believe that the implementation of Afrocentric education can succeed, hence, the African Renaissance is not something farfetched, and it is within reach which calls for attempting the challenge posed by curriculum development, African identity, morals, and religion, in all honesty.

Possible Implications of Recommendations

This research suggests an African oriented approach rather than a Eurocentric or Western centered education in South Africa. This process places a demand on making the present curriculum relevant to the needs of the African society in general. The curriculum and the syllabus shall be under continuous scrutiny by educationists, educators and policy decision makers, who are effectively politicians at the helm, in order to ensure that these remain relevant to the society (Thembelela, 1978:7). Education should be designed to internalize African values.

It is implied here that the vernacular or an African language in a particular province, will initially be the medium of instruction for conceptual and cognitive development of the child in this proposed model. In that manner, an indigenous approach will drive Africanization of the curriculum. Activities, facts and concepts in a primary African language will be clearly understood by learners, and hopefully by this, the joy and pleasure of learning will be restored in the classroom which is essential for high esteem hence excellent performance in schools.

It is implied also that the production of good textbooks by implication here includes the production and screening of African content in textbooks as essential; and that education be culturally based in the provinces of South Africa. Thus, educators effectively need to adequately receive quality initial training in order to be resourceful and flexible with enough time for further training because, essentially, a quality educator is a starting point for transformation.

By implication both the indigenous and the OBE curricula need the principal and educators of prime quality. By and large, quality assurance in education needs to be taken more seriously, because both the African principal and the educator are genuine activists for the rebirth of African education in South Africa. And furthermore, it is implied that educators and school managers ought to work very closely in partnership with parents or people from surrounding communities of the schools to engage African culture, historical events, etc., because there is a need for the strengthening the partnership of all stakeholders in the education of African learners.

The recommendation here affirms that African history including heroes and heroines and their respective heroic deeds as celebrations in honor of their deeds need to be conducted, along with the need for more involvement African literature exercises. And specifically: (1) African people need to acknowledge where they come from and where they are going which affirmation calls for throwing off the falsifications of European influence that have justified the enslavement and colonization of African people in South Africa, and other parts of the world, (2) schools are encouraged to build on African cultural museums, mini-African libraries and be resourceful in terms of floor space or classrooms that can be used for rehearsals, demonstrations, dramas in the arena of arts and craft production, and (3) education should promote African people who are proud of who they are, because the African Renaissance inspires all Africans to take their destiny into their own hands (Schraeder, 2001).

Despite their diversity African people through their education should strive for social justice, peace, individual integrity for South Africa's development and for the continent of Africa, as a whole as by large, Africanness will be established in African schools in a true sense of the word. And since the school is the important institution in the practice of African Renaissance, in good faith, these inherent implications on recommendations about accommodating the African Renaissance warrant further consideration in legislating, restructuring, and in further research on African education.

The Need for Further Research

This study has limitations encountered; however it is a contribution to African Studies, although it did not involve all African groups in South Africa. Hence, it only concerned on the AmaZulu in KwaZulu-Natal. A purposeful sample was utilized thus selecting a few respondents from whom qualitative data was collected through interviews, and due to financial limitations, the research could not cover a wider scope. In order to fully realize the place of African Renaissance in the South African education, there is need for further research on strategies for propagating African Renaissance ideas in schools, and making it more real and meaningful by:

- Enacting democratic educational laws compatible with African cultures and practices. A review of the latest laws of South Africa as well as educational laws in conflict with African culture is a course for great concern. A review thereof is critical and urgent in avoiding total extinction of African culture through the current education system, where little seems to have changed apart from some element of the OBE curriculum;
- The type of curriculum relevant for African educational needs in South Africa that will render Africans globally competitive without losing their African identity and consciousness;
- There is a need to develop practical suggestions on educational activities for restructuring African consciousness, especially for the school-going youth;
- How African first language, in particular isiZulu, can be taught, studied and preserved in its genuine, unadulterated form and as a vessel for cultural transmission from generation to generation;
- Strategies on how present African educators permanently employed can be reoriented and infused with an African Renaissance ideology, in order to propagate this philosophy of education in schools as agents of educational transformation, whereby African consciousness is generally revived, preserved and cherished in both curricula and extra-curricular activities

Conclusion

The purpose of this research was to critically analyze and describe the place of African Renaissance in education. African Renaissance is humanistic enough (Britannica, 1991:1020). It should be seen as helping people break free from mental structures imposed either by colonization, neo-colonialism, inferiorization, abhorring apartheid or African politics in South Africa. It should inspire a new confidence in the possibilities of African thought and creation. Ignorance about the African Renaissance need be broken and be seen as the greatest good to be sought (Green, 1975:29) in reshaping modern African education. The decolonization of African consciousness is crucial so that the African Renaissance can be freely incorporated in South African education, and that it becomes depoliticized for it to be fully implemented within the recommendations on accommodating an Afrocentric education.

From the research findings it is evident that African Renaissance has a place in the education of South Africa, and thus, down-to-earth research and restructuring needs be done so it can help African people develop as Africans as prevalent dichotomies need addressing. And moreover, the South African Department of Education should pay particular attention to the recommendations made in this research so as to sufficiently and expeditiously address the educational needs and expectations of the African poilus.

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